MAN AND THE NEW DEMOCRACY

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WILLIAM A. McKEEVER

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By

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TO

THE MILLIONS OF SPLENDID YOUNG AMERICANS

WHO MARCHED BRAVELY AWAY TO THE WAR FOR HUMAN LIBERTY AND THERE THROUGH RIGID DISCIPLINE DISCOVERED FOR THEMSELVES MUCH OF THE SIGNIFICANCE OF THE COMING DEMOCRACY, THIS BOOK IS HUMBLY DEDICATED

A CHALLENGE

The greatest tragedy in the history of mankind is now in its closing stages:

Ten million slain.

A hundred million homeless.

Countless millions wretched and sad.

But the cause of this terrible affair has not been sounded to its depths. And the reconstruction—the general plan for healing the awful wound—is that not in danger of being dominated by superficialities and threatened with a descent into the old rut out of which society for the time being has floundered?

So it is the purpose of the discussions which follow to offer a radically new interpretation of the world war and a plan for the reconstruction of civilization which would practically reverse the old order of things.

Wherefore, this text is meant as a modest but positive challenge to thinking men and women to throw themselves into the momentous problem of designing some new plan of existence for the common individual. The old one is threadbare and can scarcely ever be satisfactorily mended.

WILLIAM A. MCKEEVER.

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CONTENTS

PART ONE: THE QUEST OF SOCIETY

CHAPTER		PAGE
I	Seeking the Heart of Humanity	13
II	A Little Child Shall Lead Them	23
III	The Divine Right of Man	34
IV	Creative Democracy	43
V	The Regeneration of Business	53
VI	Work as a Means of Salvation	63
VII	A New Interpretation of Motherhood	73
VIII	Adolescent Love as Human Welfare	83
IX	Religion as a Part of Democracy	94
X	Health as an Element of Civilisation	105
XI	A Changed Conception of Loyalty	117
XII	War as Dramatised Altruism	127

PART TWO: THE QUEST OF THE INDIVIDUAL

XIII	Are We Ready for Democracy?	141
XIV	Reorganisation from Within	148
XV	Making Life Worth While	159
XVI	The Spirit of Sacrifice	167
XVII	Optimism as Common Sense	175

CHAPTER		PAGE
XVIII	The Dangers of Obsession	181
XIX	Sense and Sentiment	191
XX	The War on White Slavery . . .	204
XXI	The Individual and Altruism . . .	214
XXII	Another Great Struggle Coming . .	223
XXIII	Psychology and Human Betterment .	233
XXIV	Bringing Up the Next Generation .	242

MAN AND THE NEW DEMOCRACY

MAN AND THE NEW DEMOCRACY

I

Seeking the Heart of Humanity

Out of the wreck of the recent inglorious past I see a new heaven and a new earth arising and coming with arms outstretched to meet each other in the heart of common humanity. The endless tangle of the great implements of warfare which lie scattered over the vast battle area in Europe—representing billions of wealth and the best which the scientific effort of man could produce—that mountainous heap of wreckage is symbolic of the contempt of the Almighty for the so-called achievements of modern civilisation. And all this amounts to a demand for a revolutionary change in man's mode of directing his own life on the earth.

But now a new, strange hour was struck. Old things are passing away, all things are to be defined anew. Merchandise, material goods, money; these are but trash in a heap. Common Man is the greatest thing in the world, while all things else are to be interpreted in terms of his nature and needs. To

have value, to have a part in the world's real progress, other things must first be related to him.

A wounded soldier who lay in the hospital in unconscious delirium for four days suddenly awakened at morning and asked, "Is it the rising or the setting sun?" An attendant quickly replied, "It is the rising sun and the beginning of a bright new day." So with the great nations—for more than four years drawn into a mad delirium of slaughter forced upon them by the insane lust of Prussia. For them a new light is now breaking and the answer to their earnest inquiry is this: It is the rising sun and the dawn of a new era for the human race.

RECOVERY OF LOST MAN

Yes, the greatest thing in the world is Man. And yet, during the recent epoch of material prosperity he became gradually submerged. Science, art, commerce, business affairs—these were being pursued as ends in themselves and not for the sake of that greater thing, common humanity. And when once Man had been lost out of them, then, Good was lost also and they had to go down in a momentous crash.

Now, the way we are to get these over-prized materials back and into their true place in the world is through a sort of re-discovery of Man. "When I consider Thy heaven, the work of Thy fingers, the moon and stars which Thou hast ordained, what is Man that Thou art mindful of him and the Son of Man, that Thou visitest him?" The ancient poet and seer has thus voiced the momentous question of

the ages. And in this day of confusion and turmoil it stands out as the problem around which all the others centre. What is Man? What is in the great common human nature? What is the great storehouse of potential qualities which an Infinite Wisdom has placed inherently in the heart of common humanity?

Once let the people all become acquainted with the answer to the foregoing mighty question and we shall have the key to the best possible after-war reconstruction and the guide to a continuous upward climb of the race. To know humanity is to know one's self; to understand the great universal human nature is to love it; and thus to love one's own life is to possess the secret of individual self-direction and of racial self-government. So, a re-discovered, redeemed, redirected common humanity; this is the task of the centuries. It is not a just division of the spoils, a distribution of the goods, a re-alignment of the opportunities; it is rather a cordial understanding of what is in the nature of Man, and the resultant happy fellowship of all men in bringing the world back out of chaos—such is the mighty spiritual transformation which now holds in promise the remaking of human society.

A FALSE PHILOSOPHY OF MAN

But let us see how a false philosophy has thrown the world down, and we shall then understand how a greater spiritual power must be depended upon to lift it up. If we accept the statement that the greatest

thing in the world is Man we must likewise agree that the greatest thing in Man is mind. That is, mind is the greatest agency of his progress and achievement here on the earth. It is right or wrong thinking which makes or breaks a people. Philosophy, the effective ideal, the habitual, unified way in which a people think of themselves and of the other peoples of the race—such is the most powerful instrument in the possession of Man to-day. Let me prescribe the philosophy of any people as thus defined and I will outline their destiny in advance. Science, art, commerce, human traffic large and small—these will in time likewise become mere instruments to be used constructively or destroyed wantonly at the demands of the philosophic ideals held in common by any nation of people.

THE PHILOSOPHY OF THE SUPERMAN

So with the philosophy of the superman of Nietzsche. A half century ago it was an innocent, enticing plaything for the select few, the parlour group. Then it became a topic for passionate study among the universities and the secondary schools. Finally, its phrases, its language, began to roll easily upon the tongue of common speech. The superman, the cold intellectual genius, the brilliant manipulator of power and authority, intolerant of human sympathy, impatient with petty states which would get in the way of his purposes; the proclaimer of an infatuating scheme of dominating the world and of building upon the ruin a mighty empire; a deified being whose might makes right and who is therefore justified in circum-

venting all known morals of people and nations—such is the monster who first enticed the Prussians, whose ideals slowly became a national obsession and finally plunged them into an insane lust for power and supremacy.

It was this obsession of the superman which created the terrible war machine, which mobilised a bloodthirsty army and which drew all mankind into a hideous dance of death. Wrong thinking on the part of the masses, false ideals about Common Man and his mission in life, a murderous philosophy of divine right of kings and of common men as their helpless pawns,—this is the devilish power which overthrew the world and the converse of which is to set it up again.

THE GREAT COMMON MAN

And so, we of the allied nations were compelled to engage in not one but two great wars: the war of material and the war of mind, the war of physical force and the war of philosophy. We were compelled to mobilise a great and terrific war machine, more powerful than the enemy's, with which to crush him. To the shops, the factories, the mines, the forests and the laboratories we hurried away and finally brought out a mountain to roll over him. To the farms, the marts of trade, the centres of industry and the schools we turned quickly and called and disciplined a vast horde of hitherto untrained warriors to push this rolling mass along. In its physical aspects the gathering of our war forces was perhaps the most magical drama of the ages.

But let us not have our finer vision obscured by the easily observed and tangible achievements of a material nature, for such is but a by-product of the mightier thing undertaken, through the organisation of a new cosmic philosophy and through the reorganisation of the common mind. In ten thousand places at once and through a series of many months, in ten thousand published prints and through a series of many publications, we engaged the millions in an effort to think of humanity in terms of the stirring world events and to interpret the war drama in the light of a possible new destiny.

Wherefore, to match and finally overcome the cruel and lustful philosophy of the superman we slowly organised and gave to the public mind the clear and startling philosophy of the Common Man. And, outside of Heaven's old established laws, this is the greatest force at work in the world to-day.

The Great Common Man—born here and there and yonder among the so-called high and low alike; possessing potentially the great inherent qualities which God has implanted in all the normal children of the race; slowly trained and developed through the trial-and-error experiences common to all the children of all people; imbued with a passion to laugh, to labour, to love and to look up toward heaven in fellowship with all; stirred by an ardent desire to be of service to mankind and sympathetically to help lift the race to higher things. This is the type of the Great Common Humanity which is the material expression of that mightiest thing with which the world must reckon to-day—the accepted ideal of a new democracy.

THE RE-DISCOVERY OF AMERICA

Columbus discovered America in 1492—the plains, the mountains, the valleys—the physical America. But, since our entrance into the war, all of us have been busy as never before discovering America anew —the great soul of America which lay dormant here in the heart of humankind. It is a thrilling story, this re-discovery of ourselves, of the superb human nature hidden within us and the ways whereby this treasury of divine gifts might be opened and put into the service of the world. Such a charming affair deserves the inspired pen of the poet to do it full justice. However, a prose sketch may serve our purpose here reasonably well.

There was a day of darkness after we first entered the war. The throngs of young men who volunteered for the army were piteously unfit. More than seventy-five per cent of them, by the traditional rules of recruiting should have been rejected. They were flat chested, flabby muscled, knock-kneed, bent over, slouching, shambling, underdeveloped, diseased. What was the country to do for men? A national scandal was threatened if the people should learn the facts regarding this supposed inherent physical weakness of our young manhood.

After a serious consultation of the leaders a policy was finally decided which led to what will prove to be the most startling educational fact of the century, namely, that the alleged degeneracy of our common manhood was false, that the inherent and superb racial qualities simply lay hidden in the inner nature of

the ordinary individual and had been obscured there and almost forgotten from lack of proper training. So, some one wiser than his age demanded: Let us take this weak, fragmentary young manhood and see if a rigid course of training and medication will not bring something good out of it. And lo, it came to pass. The results were magical. A strict régime of exercise, marching, manual of arms, medicine, inoculation, balanced diet, adequate sleep and rest, freedom from dissipation, direction of the mind upon the task at hand and the great altruistic purpose of the nation —all this, I say, brought results that were most startling.

Under the magic course of enforced discipline the so-called degeneracy of the young men in training was literally driven out of their systems. Hard, tense muscular tissues; broad, expanding chests; clear, ruddy skin; straight, erect forms; firm, elastic footsteps; freedom from pain and disease; almost superhuman power of resistance; a mind set strong and high on the lofty ideals of the new mission of the race; a spirit that reached in strange and delectable ways out toward the great mysteries of human existence—such is an outline of the re-discovered, reorganised and redeemed human nature which was found to lie potentially within practically all our young army recruits.

This greatest find of our age, this discovery of the eternal unawakened soul of divinity slumbering in the heart of our common nature, has placed a badge of falsity upon the cry of the pessimists and all the proclaimers of racial degeneracy. On the other hand,

it has given us, both as individuals and as a people, the basis for the most stirring vision, the most cheering hope, that has thus far come to us within the present generation.

A GREAT SPIRITUAL QUEST

And now we begin to catch a glimpse of the mighty mission of the world war which began as a struggle for domain and for selfish supremacy. It slowly developed into a great spiritual crusade, a whole world seeking the heart of Humanity. Its bloody battles were the necessary and terrible consequences of the beastly philosophy of the superman materialised into a ponderous machine of murderous destruction. The slowing up of this sickening slaughter gradually cleared the atmosphere so that the generous and sympathetic ideals of the Common Man could manifest themselves. As the hosts of the Allies moved on, meeting the enemy with his own stern force as the only means of stopping his murderous work, it began to be observed by warriors and non-combatants alike that a spirit of sympathy and altruism was doing its work among the conquerors. The sick and starving civilians were being tenderly cared for, the maimed and wounded were receiving every help which a humane purpose could devise, and even the yielding enemy himself was accorded a form of treatment so generous that it almost stunned him.

So, having of necessity at first rushed forward with their physical defences, the Allied nations slowly became infatuated with the wonderfully generous spirit

which marked their closing campaigns. More and more their hearts warmed with the mission which God seemingly had placed in their hands; to carry to all the peoples of the world the story that they had found the heart of humanity and that the heavenly message from this great source was an exhortation to bring freedom, contentment and a peaceful good-will to all who dwell upon the earth.

II

A Little Child Shall Lead Them

On a certain day, when the trenches of the two great opposing armies were drawn close together, a little three-year-old child suddenly ran out upon No-Man's-Land. Quickly the roar of the big guns nearby was hushed and every form of fighting at that part of the line stopped as if the ammunition were all spent. In the midst of this quiet a big, sturdy soldier walked out upon the deadly zone unmolested, and carried the child back to the trench. There was applause from both sides, and then quickly the battle was renewed.

So a little child shall lead them. At that particular time it was the only thing under heaven which could have stopped the struggle, even for a moment. And the appearance of this infantile visitor is symbolic of the startling challenge which innocent childhood, rightly understood, is ready to present to this blood-stained age. Man is indeed the greatest thing in the world, but the greatest thing among all mankind is the normal, unspoiled infant.

CHILDHOOD WINS THE WAR

No war is ever finally won on the field of battle no matter how completely one side may be vanquished. The real winning of the conflict is tested out and

proved in the years of reconstruction and redirection which follow. For nearly a half century the German people lived under the belief that they had won in the Franco-Prussian war, but recent events have proved that they lost ignominiously. They conquered on the battlefield, it is true, but they won no real victory there, simply because they afterward failed to deal justly and magnanimously with a yielding foe.

And now I see no great and inspiring hope for the temporal salvation of the race to come out of the results of the great world war except as the way is revealed in the nature of our common childhood. If there is to be permanent peace on the earth its outline is written in the potential nature of the human infant. If a real democracy is possible for mankind, then its implications and guiding forces will be found by an examination of the age-old racial qualities inherent in the unspoiled childhood of the race.

THE CHILD ETERNAL

If the would-be rulers of the earth could only pause for a time upon some high position and witness the coming into the world of the great constant stream of infantile life, it seems to me that they might be staggered by its apparent significance. If they could look far back into Time as well as completely around the globe, as observers of this miraculous procession, they might discern two aspects of infant nature which most prominently suggest the key to human progress: the one, the eternality of the child nature; the other, its universality.

There is positively no evidence to show that the essential elements of human nature have taken on a fundamental or specially significant change since the beginning of recorded history. Man is not only the greatest but he is also the most persistent thing in the world. Terrific wars may come and go, disease and pestilence may decimate the ranks of the living, mighty catastrophes among the elements may in places dissever the very continents, but in his sturdy racial form Man will always come out of it with a smiling face. Thus it is with the innocent, helpless progeny of Man. The same bright, childish play and prattle cheers the scene everywhere as it did at the time when, thousands of years ago, the phrase heading this chapter was significantly coined. The same general set of instincts, impulses and desires awaken serially out of the young growing life to-day as was the case when Good Old Socrates discoursed so ably upon the immortality of the soul.

Nothing in the foregoing is intended to imply a disbelief in the accepted theory of evolution. But "a thousand years in Thy sight are but as yesterday when it is passed, and as a watch in the night." The processes of evolution are so slow that for practical matters of education and self-direction any given generation may well-nigh ignore them.

THE CHILD UNIVERSAL

Perhaps even more significant than the eternality of childhood, as defined above, is the universality thereof. There is positively no evidence to show any

fundamental difference in the inherent qualities of the infants among the different nationalities. There is some difference in degree of the common attributes but there is no essential difference in kind. That is to say, all the normal children of all the people the world round are born with a definite set of potential qualities which tend to work themselves out in a universal serial order during the period of growth, training and general experience. In other words, all the great and significant racial qualities, all the natural traits, appetites, desires and aspirations important for the unity and self-directed progress of mankind—these are practically the same among all tribes and nations.

The reader must certainly appreciate the point of view presented above and the conclusion of the matter; namely, that the human child as we have him to-day may be accepted as the surest guide to the way out of the bloody tangle into which our so-called civilisation has recently fallen. Because of the persistence, the comparative invariableness and the universal character of the qualities in this common infant he is worthy of the most profound study of the statesmen, the rulers and the leaders of human affairs everywhere. The legislative, the judicial, the executive measures which do violence to the ordinary child nature or which fail to recognise the fact that a firm civilisation can only be built along lines indicated by this ever recurring infant humanity—such measures will sooner or later lead us upon the shoals.

THE BASIS OF UNITY

The all-sufficient tie which binds the race together, therefore, and which makes possible an eternal unity of fellowship and progress is the world-round common nature of the common child. And to study this infantile inheritance in a systematic, and yet not necessarily an intensive, manner is to hasten the day of universal peace and good-will upon the earth. It is not blood but experience which unifies a people. It is not hearsay and guess or traditional belief which finally determines human progress, but a presentation of the facts before the public mind.

And, now, at the close of this period of bloody turmoil there should be ushered in an epoch of universal child study. I care not who makes the laws of the land or those for governing the nations, provided the law-makers all possess an adequate knowledge of the nature and the needs of the ordinary child. I care not who is appointed to execute the laws, provided the executives likewise know the juvenile life and are acquainted with its inherent demands for a normal development. Quite as strict as the universal requirement that each child attend school and master the rudiments of our common stock of knowledge, should be the rule that every ordinary citizen should understand the basic principles of human growth and development. The franchise should not be a privilege of the one who can "read and write," but "read and right" of another form should be included; that is, ability to read the child nature and to right through intelligent effort some of the wrongs which society

is all the time ignorantly perpetrating against the young.

To know the child is to love him, and to love him is to wish to serve and direct his career. With every one a lover of little children the majority of our greatest problems would be automatically settled. To know the common child is to be tolerant of juvenile faults and failures, is to see each one as a growing and learning personality, and to regard every normal young human being as a participant in the general experience of the race.

PLAY THE FIRST GREAT ISSUE

And, now, as we proceed to examine the general inherent nature of childhood in thought of this nature as a guide to human progress and self-control, we find the first great dominant trait to be the disposition for play. All the normal children of every tribe and nation under the sun instinctively long for play; and, without being urged to do so, reach out for the experiences which will give the play instinct definite meaning for their lives.

There will be a great gain in the progress of society when the common people once open their understandings to the fact that the play of the children is not fundamentally for the sake of fun and amusement but for health, and morals and growth in character development. During the earlier years play, rightly exercised, is by far the greatest instrument for the education of the young.

Under the discussion of democracy we shall con-

70186

sider the meaning of juvenile play in the making of a substantial society. For similar reasons the great fundamental inheritances of the child will be only lightly outlined here.

INDUSTRY AS LIFE AND GROWTH

Only yesterday I witnessed the work of three small boys who had been sweating for hours while excavating two tons of heavy earth in order to make them a cave. No man could possibly pursue his own self-chosen business with any greater delight than that which gladdened the hearts of these three very tired boys, just now roofing over their den.

So with work everywhere and of all ordinary kinds. There is a divine creative impulse in the childish nature which yearns for its performance. Until we adults, misjudging the situation, spoil the beautiful response of childhood to industry by calling it drudgery, by pointing to its mean aspects, by making it an indication of low rank, and the like—until we disarrange nature's delightful attitude, we find all normal children manifesting a keen instinct for creative and constructive industry.

There is no important industry in the world—whether it be producing, manufacturing or distributing some portion of the merchandise of general trade and commerce—but that the heart of young humanity may be made glad through its performance under right and easily arranged conditions. And since work is one of the greatest racial practices and is an expres-

sion of one of the oldest racial instincts, is it not plain that the child which is denied the opportunities of common work is thereby cheated out of one of the most important racial types of education?

THE RIGHT TO COMBAT

A third mighty universal racial instinct is that for personal and group combat. The very essence of warfare, therefore, is hidden in the eternal inherent nature of man. But the type of warfare in which he shall engage—whether it is to be constructive or destructive, whether it is to be with instruments of death and destruction, or instruments of life and salvation—that will always be determined by the way in which Man directs the belligerent instinct in his youthful progeny. It is interesting to notice that boys instinctively fight with their fists and with heavier weapons, while girls more naturally fight with words and vent their feelings with such instruments as quarrels and contentions. But it is all a matter of belligerency. The instinct is thoroughly racial. The tendency to fight and quarrel is animal-like and common to the children of all peoples.

But, of all the great racial instincts the peoples of the world have seemed to understand least the one here under discussion may be cited. The intensive treatment of the subject is therefore reserved for a succeeding chapter. However, it seems advisable to reiterate that the study of the child universal as herein repeatedly urged, forces us to the unavoidable con-

clusion that Man's first duty toward his own nature is not to try to change that persistent inheritance but to learn better how to direct it, not how to change himself but how to manage himself. It is almost futile for man to try to change himself into another kind of creature by scientific or eugenic methods. It is highly possible for him to discover by scientific and eugenic self-study a progressive series of new ways for making a better use of the superb nature which he already possesses.

YOUTH AND THE SOCIAL HUNGER

Nothing could be more fundamental as a means of insight into the direction of human society than for the intelligent people of all lands to acquaint themselves with the tremendous social instinct which dominates the mind and heart of youth. Here we find for the first time in his life the individual ready to exchange every other consideration for an opportunity to mingle with his age and kind, to know their desires and motives and to gauge their opinions of one another and of himself.

Now, while the heart is pulsating with adolescent love it is the supreme opportunity for acquainting the young with the life of society and the race, and for laying a firm foundation through such knowledge universally acquired for the upward direction of humanity. Those who have charge of the momentous task of reconstruction of the waste of the great war—which must require years for completion—cannot pos-

sibly find a more reliable key to progress than to study carefully the normal behaviour and the possibilities of social re-direction during this buoyant age of love's young dreams. The social instinct, or the love-making disposition, of youth is therefore far more than a mere whim to be brushed aside or an idiosyncrasy to be permitted for the time to run its course and die out. This stirring epoch is tremendously potent in significance for self-direction and for solving the larger problems of social guidance.

OTHER INSTINCTS LISTED

It is probable that the contention of this chapter has been made clear to all, whether its points are acceptable or not. To restate the matter in a sentence, the universal and unchangeable child nature is the best explanation of the blundering and somewhat inglorious past of mankind; and, rightly studied and understood by all, it becomes the most reliable key to his future self-direction.

If time and space warranted us in doing so we should consider here in a similar brief manner as above the other powerful human instincts—for religion, for vocation, for marriage, and for service. However, all these matters will come in their true relation to the problems of reconstruction of human society, to be discussed later.

And now it seems fitting to close the chapter with a beautiful and epoch-making prophecy, the allegorical meaning of which is, in this troublesome day and age,

coming to pass far more rapidly than some would believe—

"The wolf shall dwell with the lamb,
The leopard shall lie down with the kid.
The calf, the young lion and the fatling together,
And a Little Child shall lead them."

III

The Divine Right of Man

The general-in-chief of the American army, once a Missouri mule driver; the President of the Nation and the chief international interpreter of the world war, a former humble schoolmaster; the Prime Minister of the British Empire and one of the most forceful personalities in the world, a Welsh coal-miner; the Generalissimo of all the allied armies, one time a plain member of the proletariat. Thus we might support by a long line of evidence the theory that only the Common Man may become the truly great man.

A NEW MASTER APPEARING

The leading nations of the world are just now entering the age of the Great Common Man, the epoch of discovery of the brilliant and all-sufficient qualities inherent at birth in all normal children and made real and highly effective through well-balanced development. Not only is Common Man the greatest thing on the earth to-day but there is also nothing greater needed here to bring about the realisation of the fondest dreams of achievement of which the human mind is capable. Shattered as it was by the world war the

philosophy of the superman proved to be only a hollow and infamous falsehood. The superman fell because there was really nothing within of the sound elements of human nature to support him. A single and reliable test of any plan or device large or small is this: Does it fit into the nature and requirements of ordinary humanity? Likewise must any philosophy apply to the sturdy and ever-forceful mid-stream of the race. Supermanism did not.

So, there is a new Master arising in the world, and he is to be recruited numerously from the ranks of the ordinary, the tremendously prolific mid-population. Just as the superman has disappeared in a terrible dramatic wreck of matter so is the Common Man assuming shape out of a vast outburst of spiritual ideals. The divine right of kings is already a sad and bitter memory, the divine right of man is a bright and luring promise. In India, once upon a time, it was announced that the dreadful man-eating tiger had been slain, whereupon all the people rushed into the open and shouted for joy. At the beginning of the Renaissance the word went abroad that the devil of fear and superstition was dead, and in response all of Enlightened Europe hurried forward with feverish excitement to enjoy the new religious and intellectual freedom. And now the devil incarnate, the blood-eating superman is no more, and the rejoicings of all the peoples of the earth are at hand. The celebration of November 11, 1918 was the most momentous event of the kind ever known.

A NEW CONCEPTION OF GENIUS

But the failure of the superman and the discovery of the Common Man is a world movement with which the people themselves must be made more familiar if the best fruitage of the terrible sacrifice is to be expected. Among other things there must certainly be a reconsideration of the type of man commonly designated as the genius. The Prussians exalted him almost to the point of deification. They especially worshipped those in the places of power and authority; whereas these should all be regarded as public servants. The genius is not greater than the average individual, he is simply different. He participates to a less degree in the great stream of racial inheritance and is therefore a less factor in the perpetuity of the common stock of humanity than is the average man. The genius is one-sided; there is some element piled high in his make-up and some other one well-nigh omitted. He is both long and short.

The genius so-called is born only occasionally, and is simply an odd variant. No amount of scientific effort or social propaganda can possibly make him a normal type. He is so one-sided that a race of beings like him would be unthinkable and really suicidal. Like the subnormal type—which is never a matter of special alarm to society because of lack of some of the fundamental race ingredients—the genius can never perpetuate his kind in any considerable numbers. The world was created to fit the common and to defeat the uncommon.

The schools, the colleges, the nations themselves,

all, must cease to worship the genius, for such is merely supermanism. They may revere and exalt to the highest pinnacle the common individual. Down with the genius as a master, as an autocrat, as a superman. Give him his valued place as a servant. Make his rare ability do its splendid work as contributing to the general progress. Whenever he is placed on a throne or in supreme and autocratic power the rights and opportunities of the masses become submerged.

DIVINITY IN THE COMMON

It is fundamental for our theory of the reconstruction of society that the element of divine ability be sought, trained and put into service in the case of every common child. Every normal child has in his make-up the possibility of an organised and created genius. For a common child to grow up in the midst of ordinary surroundings, to attend a common school and mingle freely with all classes and conditions of young humanity, to have adequate experience and discipline in all the great inherent lines of endeavour, as listed above; and finally to have his best talent singled out as an instrument of vocational employment—verily, here is the thing for the people to exalt. This superb yet common, divine yet human material, organised within and without, until it shines brightly with a light of its own creation—this is the charming thing to which the attention of the whole world must be drawn during this, the latest and greatest renaissance of all time.

In some respects the one who polishes my shoes

is brighter than I am. The ten-year-old boy out yonder flying his kite could put me to shame in a contest with him in that pastime. The eleven-year-old girl over the way with her beautiful needle work is my superior. I could go to school for a year to the carpenter at work on my house and still be learning something from him. I recognise every ordinary person as in some respects my superior and I ask only for a like consideration for my own talents.

If I had a school of one thousand boys and girls I should make it a conspicuous affair that every one of them might become worthy of the exalted opinion of all the others. Under my plan of direction every one should shine in a light of his own and yet not obscure the light of any of the others. It is possible to take the thousand-and-one elements of ability inherent in any common child and weave these into a personality which is not quite like any other one. All are alike in general, yet every one is different in particular. It is this commonality which I should exalt in order to fix a universal tie of fellowship. It is this difference which I should exalt in order to fix in each one a peculiar mark of reverence for the others to observe in him and a peculiar sense of satisfaction for himself.

The worship of the genius has led us astray, the worship of the common individual—awakened, quickened, inspired through right training—will bring the whole world back to its senses and usher in the millennium. It is not, therefore, the one-sided "natural-born genius" which must be depended upon to lead the race out of darkness; but the many-sided, naturally

developed, and finally differentiated common individual who will lead the way onward over mountains of difficulty.

THE NEW SCHOOL

The successful school is not merely one where lessons are well recited and where promotions are made to the next higher course. It is not a place, moreover, which combines these traditional processes with a quantum of training in the so-called practical affair of life. The real school is one where all these matters are attended to incidentally, but where the teacher and the taught are consciously at work sifting out and organising the best talent of every individual pupil, as suggested above. The true school is a finding system. It helps all to find the peculiar and practical combination of abilities in themselves and at the same time to observe and recognise this exalted worth in all.

Any form of individual contest in the serious duties of the school is at once an acknowledgment of its fundamental weakness. No fair and even contest between any two is possible from the simple fact that no two are alike. Likewise here no individual contest for prizes or honours is permissible because of its emphasis upon the weakness of the loser and its humiliation of him, and because of the violence done to the mutual good-will of the pupils. The school contest is one of the roots of the recent world catastrophe.

The contest, the sharp individual competition in all the serious phases of our general welfare, must be done away with. It exalts the unusual genius too much; it

over-emphasises artificial and adventitious talents, it is on a par with the supermanism which has thrown the world into chaos. It is a pitiable situation, to witness a body of intelligent persons urging an individual child to struggle in a contest to outdo one of his innocent fellows. It is even more pathetic to see persons of reputed intelligence engaged in promoting a contest to determine which mother has the most "perfect" child. The little one thus favoured is usually a child which happened to combine in his inherent make-up a set of such-and-such points, and no amount of parental trial and training will make more than one out of every five hundred like him.

God made all the normal children potentially perfect. His plan made it possible for all to show forth a form of supreme beauty. When we learn how to look into the common yet divine infantile nature and see there the many latent talents and possibilities of accomplishment, we shall be so inspired at the sight of any ordinary child that we shall not think of contests or odious comparisons.

A CHANGE OF ATTITUDE

Our idea here must be made clear and emphatic, since we are attempting to defend the common inherent nature of man as the only reliable guide to the future reconstruction of society and the steady upward trend of the race. To reiterate: The contest, or competition plan of getting things done in the school or in business centres the attention too much upon human weakness and detracts the attention too much

from the splendid elements of human strength to be found in all. The contestant studies the weak side of his opponent and generalises upon that. He at the same time acquires an over-exalted or a perverted opinion of his own worth.

What we must work for, therefore, is a radical change of attitude toward the ordinary plodder along life's upward way. With knowledge of the fact that every normal person inherits in some measure all the racial qualities, and of the fact that this general body of inherited forces is really what counts most in keeping the race alive and going steadily upward, it becomes a comparatively easy matter to observe at a glance the splendid latent values in the common child or young person. Thus each one becomes an interested on-looker at the side of the young struggling for a wider definition of his life. Thus each one becomes a sympathetic monitor for the procession of young humanity passing on its way toward a realisation of its destiny.

Wherefore, the divine right of kings will give place to the divine right of man. All normal persons shall enjoy the respect and reverence due them because of their fundamental place in the great life of the race. All shall be seen as struggling hopefully on to an ever higher perfection guaranteed them through the divine heritage which they embody. The prized things of life will be centred around this built-up and exalted commonality of human kind whose seed has always inherited the earth. Being far-and-away in the majority, this Common Man—attentive to his own nature, and directing his effort toward the perpetuity

of his natural interests—his will, his purpose must always prevail; and a true democracy will be the fine fruition of his career on the earth. Under such a direction of his thought and action, the common mind of man will continue to discover within himself an ever-increasing series of splendid achievements. Indeed, if we count the brain cells in an ordinary individual and measure the lightning effects of his intricate nervous system we are led to believe that he was created for eternity rather than for time. As he continues to delve more and more into the hidden depths and beauties of his own nature this Great Commoner will carry his achievements on from glory unto glory.

What greater thing should the Lord of All Creation have placed here upon the earth? What finer example of his infinitude is desired than that of ordinary human beings developed to that point of excellence and charm which the masses of normal children are now known to be capable of reaching under wise and sympathetic direction? All hail, The Great Common Man, the greatest discovery of the age, the world's second Redeemer!

IV

Creative Democracy

If there is ever to be any such thing in the world as a real, universal democracy man will evolve it out of his own nature. Democracy cannot be taught. You cannot tell a man what it is any more than you can tell a blind man what blue looks like. Men can never understand the meaning of democracy from studying books or listening to lectures. This knowledge can come only from experience. They must live democracy from childhood and thus produce it in a living form.

A democracy of experience

The work of the great industrial world, the development and application to society of the vast material resources of the earth, will doubtless always occupy the time of the mighty masses of mankind. And yet, out of these masses the knowledge and understanding of free self-government must come. Too long it has been falsely assumed that a free government can be handed down to the masses by the kings or rulers or intellectual classes. The origin of a free administration of authority must travel up from the great common throng and never down to them.

But the typical individual in the vast central stream of humanity will always be too busy to stop for a lengthy and fixed course of instruction in governmental affairs, and need not do so. He can learn the meaning of democracy best by producing it. He must literally grow his own free government by living from childhood the deep and fundamental experiences of the race. The only way to know how paw-paws taste is to taste paw-paws; the only way to know how camphor smells is to smell camphor; the only way to know how toothache hurts is to have toothache. To know these things is to live them. Wherefore, the only way to know what democracy is like is to live democracy. But to live any and all of these things is to produce them, to create them, to build them into one's experience and usable knowledge of what they are like.

A REVISED TRADITION

I have no faith in a democracy that is merely on paper. I have no faith in the permanence of a democracy based upon a mere legislative decision perhaps forced upon some legislative body. Man will have a free government just as soon as he creates it through his personal, living experience. The real source of righteous rulership is in the inherent race life. The power and authority of the self-direction of the race can only take true form in a living expression on the part of the masses of what has been stored up by Providence in the common human frame.

"Where shall wisdom be found and where is the

place of understanding?" It is the thesis of this text that the "fear of the Lord" which is the "beginning of wisdom" is to be found in the storehouse of energy resident in the Lord's highest anointed in all the earth, namely, Common Man. The essence of righteous self-government is latent there. The Great Book of Life here is the rich heritage within the unsullied infant nature. It is a mistake to think that nations can acquire a democracy directly by fighting for it. What they get by fighting—besides the vast wastage of human blood and material—is disillusionment. As they fight on till one side gradually becomes too weak to struggle longer, they both continue to define themselves and to re-discover the real issues. It is a process of slow attrition of the men and materials and of slow transformation of the ideals of both belligerent powers. In the usual case, the conqueror leads and the vanquished follows back to the people and even to the proletariat for a sanction of the new rulership to be established. That is precisely what has followed in the inglorious world conflict. Back to the heart of common humanity they have been forced to go in order to secure a basis for the peace to follow.

STUDY INHERENT CAUSES

Not by power of mountainous war instruments, but by the subtle might of a vast spiritual force, is the earth to be governed; that is the disillusionment which has come out of the war. But even here we are apt to study symptoms and treat symptoms when we ought to be studying causes. The cause of the bloody catas-

trophe was not fundamentally preparedness and bold aggression on the part of any government. The deeper cause of the war was an unsatisfied human nature. The great divine inheritance in Common Man was not getting its own. Coarse, material means were being set up for spiritual ends. The vast industry of the world, which should have been so adjusted to mankind as to ripen and sweeten his nature through its achievements—this was being subordinated to the indulgence of his baser instincts and passions. So, there is danger here that we observe too exclusively the noise and clamour and confusion among the newly liberated peoples and attend not enough to the inherent and eternal source of the true re-organisation of society to be found within. The definite outlines of this inner guide and sanction of free government will be presently described.

ALL ONE PEOPLE

Another aspect of the disillusionment which has resulted from the gigantic struggle is the discovery of the commonality of certain much heralded human qualities. For example, it was thought that one nation was heroic and another cowardly. But that proved to be a traditional falsehood. White men, black men, yellow men, red men, round heads, square heads, long heads, short heads—all these have fought and died heroically side by side. All these have rushed voluntarily into the very jaws of death. Heroism is a great racial trait, and not merely the prized virtue of certain nations or classes.

Indeed, from the start to the finish the struggle was simply a gigantic family affair. The stronger and larger European nations involved—Great Britain, Germany, France and Italy—these are all made up chiefly of a mixture of the three great Caucasian elements: The Nordic, the Alpine and the Mediterranean. The radical difference in the conduct of the war on the two opposing sides was not a difference in blood or race but a difference in the social inheritance and ideals. It was a tragic disagreement as to the interpretation of man, which grew fundamentally out of the lack of any systematic attempt to inquire into his eternal inheritance for wisdom and divine guidance.

TRAGIC FALSEHOOD

Now we begin to see that the world crisis through which we have recently been passing is traceable to a few traditional and mammoth falsehoods as to the general inherent quality of the race life. And the first of these was the false assumption of racial and individual degeneracy. As explained above, we were at the outbreak of the war obsessed with the idea that our young manhood was degenerate, but subsequent events proved that it was merely under-developed and potentially superb. But the classical example of the assumed degeneracy of a whole nation was the civilised world's opinion, at the beginning of the conflict, of the French people. "Thoroughly run down," depleted," "dwindled out," "hopelessly degenerate"—these were the epithets applied to them from every quarter. It was all an international lie. The strug-

gle forced the French people back to their own resources of strength, of intelligence and of endurance. The result was miraculous. "A superb, brilliant race of people, unsurpassed by any of the nations of the globe." Such is now the common verdict.

And this absolute reversal of decision as to the sterling qualities of the French people tends to pile up argument for the main thesis of this dissertation; namely, that the entire human family was never potentially greater than it is to-day; that all the valued instincts and attributes of the race remain within as a hidden inheritance, no matter how much one generation may blunder; that this persistent heritage is so profound and rich and resourceful as to furnish all the necessary foundation for a far higher state of civilisation than the world has ever yet known; that the essential elements of this relatively permanent human nature are so common to all as to furnish a deep sanction for an enduring racial unity of action and government; that, finally, the only reliable and inspiring guidance which man can possibly find for his peaceful contentment here on the earth is this age-old, God-given nature within his own frame.

BACK TO THE CHILD

And now we must come back more directly to our creative democracy, to the enticing highway over which all mankind must travel in order to create his own free self-government. Experience is the great Book of Life here, and experience which must first be characterised as racial. Provide that each and all,

during the formative years of childhood and youth may indulge through a reasonable course of training the great racial elements within their own natures and you will have a striking example of good government in the making. Man will never perfect himself. His racial inheritance is too nearly infinite in possibilities, but he will ever continue to perfect himself. Wherefore, the greatest possible freedom that can ever be accorded to the individual is not merely lack of restraint by law and non-interference with his possessions, but freedom to work out his own destiny, guided by the inner sanctions of his own personal experiences as they come to him through a healthy and normal life.

Back to the little child is therefore our watchword. Sit at the feet of this charming piece of eternal infantine divinity. Find out how he grows and knows and continues to define his life and enlarge his understanding through the normal indulgence of his instincts and desires. In its general outlines all this enticing programme of growth and unfoldment may become practically the same the world round. The common child, his universal nature, can and should define the course which his proper training is to take. We must reverse the ideal that the child is to be trained for society or for the state and hold that these things must be made to fit him.

A COMMUNITY OF EXPERIENCE

The idea here is that of a possible commonality of experience, and that based on the commonality of

inherent qualities. Now, this procedure becomes at once a distinctively intimate and unifying one. The man whom I played with during childhood, fought with during boyhood, romanced with during youth, toiled with during early manhood, fraternised with during maturity—it matters little as to his race or blood or colour—this man is inviolably bound to me, his heart to my heart; and no human force can widely dissever us. This commonality of experience is the only known unbreakable tie of mutual regard and peaceable co-partnership. And, applied upon a larger scale, it is the one great promise of bringing order out of the chaos into which man has fallen.

But to urge that the common child must reproduce the fundamental elements of the life of the race as he proceeds along his individual way is not to imply that he is to undergo the sum total of all human experience. Under our broad definition here it simply means that the common child must play, under wise guidance, with other common children; that he must work intimately at their side; that he must fight (constructively) with his young mates; that he must socialise himself within the ordinary group; that he must worship in the freedom of the open court; and so on.

The eight seemingly greatest instinctive dispositions named above as most significant for the training, the guidance and the social direction of the race—and as found to be present in the inheritance of all the young—are these:—

1. Play, the instinct for exuberant physical orientation.

2. Work, the instinct for reconstruction of the material world.

3. Fighting, the instinct for overcoming the hindrances in individual progress.

4. Sociability, the instinct for an intimate acquaintance with human behaviour.

5. Religion, the instinct for reaching out into the unknown for a spiritual definition of life.

6. Vocation, the instinct for bread-winning and physical self-support.

7. Marriage, the instinct for sexual mating and for the rearing of a family.

8. Service, the instinct for rendering a return to those who have sustained one during his period of helplessness or dependency.

Train all ordinary, normal children and young people in connection with a full variety of other young personalities, through all the epochs of the foregoing schedule of human instincts and you get as a result a thorough consciousness of kind and a deep and lasting sympathy among all.

THE MELTING POT

The public school is our only really democratic institution in service of all the young. And, as an organisation supplementary to this, the Boy Scout movement is without a peer. It is our magical melting pot. We may take the infant children of French, and German, and Slavs, and Italian and Japanese, and what not. By giving them all the same general course of training and interchange of experience, as indicated in

the outline above, we most certainly put them through the wonderful melting pot. We thus give them a reliable basis of mutual understanding and good-will, a bond of fellowship that will tie them together during any or all the great experiences or crises that may fall to the lot of a people. Matured under this heaven-ordained programme of development, the great mass of mankind will laugh and labour and love and look up together in reasonable harmony during the entire period of their existence.

So man, rightly understood in the future, will begin from infancy to produce his own democracy. He will grow it as he goes along and know it as a familiar song. And this will some day be considered individual man's great achievement: To live normally and progressively through all the racial epochs, to find thus the soul of humanity through the expression of his own inherent divinity. And, finally, the so-called serious affairs of ordinary human existence will all shape themselves to fit into this eternal order of events.

V

The Regeneration of Business

A new birth is certainly coming to the business of the world. Commercial enterprise is awaking to an ideal of service of humanity. Man is the new measure of all things of worth, including business. The line of business which indulges, satisfies, promotes the welfare of Common Man, that is the only kind of enterprise which is going to stand the test of this new age. Just as the Kaiser—selfish, arrogant wielder of power for his own interest—was compelled to abdicate and flee, so the big trust organisation, conducting business for the mere selfish purpose of amassing wealth, must abdicate its throne in favour of those who would deal directly with the people in commerce and trade.

A NEW STANDARD OF WEALTH

The real wealth of society is men and women and children; the riches stored up in their characters. If I were asked to rate a community commercially I should determine at once as to the character, the contentment, the well-being of the common residents thereof. If these measured up to a high standard I should report a wealthy community. If not—even

though the banks were running over with money,—I should report poverty.

During a recent visit of a week in "one of the country's greatest and wealthiest manufacturing centres," I found the following:—

1. Bank clearings the highest on record.
2. Groups of big, high-priced commercial establishments.
3. Three hundred fifty-seven saloons.
4. A billionaire brewery in the centre of all.
5. A city government which helped the underworld in its corrupt practices.
6. More than seventy-five per cent. of the people living in a form of degradation and industrial slavery.

Now, this city should be characterised about as follows: "The most conspicuous place in the country for robbing, depraving and subordinating Common Man with the help of a corrupt form of local government—a place of extreme poverty." The long rows of shacks and hovels massed close together, the cashing of the pay check of the typical employé of the factories in the saloons and by the saloon keeper in the bank, the fining of scarlet women by the police without the form of a trial, the slugging of the few courageous reformers who strove for better things, the garbled and doctored public reports to show the city's "great commercial prosperity," the tentacles of the slimy saloon reaching into every institution of the community—these were the real and undeniable evidences of the pathetic poverty of this "big, rich city." The entire polluted situation was found under cover to be a scandal on human society.

CHARACTER CREATES WEALTH

The corruption of a community as outlined above grows out of a perversion of the idea of wealth, which is always a product of character, and never the reverse. True character, man, wholesomely and righteously matured, is the only creator of wealth. Money, material riches, has never been known to create character. The time is slowly approaching when a test of the value of material goods will result from an examination of the character of their possessor. As a so-called war measure the United States Government caught up the idea of the true function of business as being human service, and gave it a commendable start. Now it is to be hoped that the people themselves will continue the practice through channels of authority wholly their own. During the period of the war the Government has practically addressed business everywhere, thus—

"Come in and be measured in terms of your service to man. Are you in an essential business? Does your manufacturing, trading, distributing of goods contribute something to the common human need in this time of strain and trial? If you cannot show a service, then close down and get into something that helps. Free your employés in order that they, too, may go into a form of employment that will help win the war for humanity."

Now, the fore-going re-direction and re-adjustment of our commercial affairs was the most sensational, the most revolutionary change that the business of any country has ever known. And the question of

the permanence of this new ideal is to be one of the mightiest problems of reconstruction for the significant after-war period.

Business which is permitted to run for its own sake and for mere amassing of wealth is always inclined to exploit and prey upon human well-being. It is the most sinister and the most dangerous form of Prussianism among us. It lines up stealthily with the devilish purposes of supermanism. There is most certainly coming to this fair country of ours a complete overthrow of every form of business exploitation of humanity, as the present generation will witness.

MANUFACTURING MEN

The first and finest product of the new, modern industrial plant will be men. Does it turn out and use in its business a superb type of human personality? Are its employés happy, eager to do their best, actively loyal to the plant, the community and the government? Are their families well housed, well fed and well schooled? The fore-going are the questions which the modern factory inspector should ask before he goes further into the business methods of any concern. Humanity first, must be the motto. And if the establishment fails in that, it fails in all.

If the big business institution is to be considered first of all as a place where men are created through fine adjustment to work and a happy adjustment to society, then, the most successful manager of an industrial or commercial establishment must be not merely a person who gets the biggest money return

out of the business. He must be one who can get the maximum of growth, of adjustment, of contentment out of the employés engaged under him.

Henry Ford was right when he doubled the wages of common labourers in order that they might have enough to live on and then required that they live as real men. Crude foreigners and all, speaking a score or more of languages, were brought into the plant and taught to speak their first English sentences as they repeatedly affirmed substantially this—

"I am a good American. I will live a clean, honest life. I will always help the other fellow. I will work hard, take care of my health, practise thrift, abstain from dissipation, deal honestly with all and live as best I can in complete harmony and good-will with mankind."

It was an epoch-making affair this new treatment of the employé, and it constitutes a full explanation of why a great city literally travelled out over the open prairie in order to cluster about the life of a magnanimous personality. The world of affairs will learn more and more about this masterpiece of business methods as society continues with the post-war transformation of herself.

LOYALTY OF BUSINESS

Here, then, is a new kind of patriotism, of which big business is getting a fair glimpse. It is loyalty to Man. It is a system of dealing fairly and constructively first with the divine right of the employé to a happy welfare. It is a disposition to recognise the

supreme greatness and significance of the eternal common human inheritance and of its right to function in normal ways during the life of the individual.

"To thine own self be true, and it shall follow as the night the day thou canst not then be false to any man." This Shakespearian maxim now appears in a new aspect: Be true to the common God-given nature of Man, in which every normal person participates. And this finally appears as a form of loyalty to the inherent soundness of the race as well as an implied form of constructive loyalty to any righteous government under which one may live.

As has been proved time and again, big business or little business may prosper if established on the principle of management outlined above. To be first true and loyal to Man is the best way to insure a fair return on one's investment. The government has not demanded all the profits of business but it has simply insisted on a fair division of these returns as a necessary means of serving humanity during the period of the war. But, why is humanity to be of any less consequence to business after the war, may we ask?

THE NEW CHAMBER OF COMMERCE

There is a new business man's organisation taking definite form in some of our most progressive cities. And, like the regenerated commercial enterprise described above, it, too, is adopting "Humanity first" as its watchword. The substance of its vision is this: The right way to increase the volume of legitimate trade of a city is to provide for the common welfare.

A clean, rightly safe-guarded common people in any city is the only substantial assurance of that community's permanent prosperity. The complete physical care-taking, moral defence and educational direction of the young of a city is its greatest guarantor of the business and thrift of society.

Spurred on and inspired by this new vision of a city's true prosperity, the modern, awakened chamber of commerce is now undertaking not a few things strange and well-nigh startling for this age. Here and there I find the old fashioned "commercial club" now sitting weekly as a deliberative counsellor of human welfare. I find it calling a long list of experts to come before it with plans for human betterment, better health, better housing, better wages, better moral safe-guards. I find it listening eagerly to plans for juvenile improvement—for a defence against child-labour exploitation; for a defence of the moral distraction and dissipation of the young; for the establishment of play-grounds, social centres, beneficent vocational employment agencies and various home-helping devices, all for the children. I see the commercial clubs of nearly one hundred municipalities actively engaged for a year in promoting definite plans for making their respective cities the best place in the commonwealth in which to bring up a family of children.

THE DAWN IS BREAKING

In short, we find that the greatest business enterprise in the world to-day is the reconstruction of business itself, so as to make it conform to the eternal na-

ture and the inherent requirements of a re-discovered and redeemed humanity. As business men everywhere become more familiar with human nature they will gladly change their methods to suit. Business will then have a new motive. The energy hitherto wasted in a mad scramble for material wealth will be intelligently expended in a delightful purpose to serve humanity in the same effort in which one serves himself and the best interests of his family.

To combine business and service is radically new for the commercial world. Heretofore, the aim has been to lay aside philanthropy and the interests of the common welfare during business hours and to drive away hard until the Sabbath; then to give some service as the occasion might allow. But now, with the stirring motive of being helpful to mankind as well as self-sustaining, the ordinary business man should find new delight and unusual inspiration in the pursuit of his calling.

THE PSYCHOLOGY OF BUSINESS

Under this modern and stirring order of affairs there will doubtless spring up a course of commercial training to be known as the psychology of business. If business is to serve human nature and at the same time satisfy the individual requirements of a fair net gain, then the first duty of the business man will be to know human nature. The introduction to this course of commercial preparation will urge substantially this:

If you wish to be assured of success in your busi-

ness become acquainted with the nature of Man, around which business is necessarily centred. Know in outline the laws of human inheritance, know how the infant develops his consciousness and his understanding of the things of life through the medium of his personal experience. Know how the young acquires his habits, is swayed by his passions and emotions, assumes control of his will and finally becomes a responsible director of his own affairs.

The new psychology of business also leads to a most practical knowledge of how a person thinks under given circumstances, and of how legitimately to present one's commercial interests so as to make them appeal to the busy public mind. The psychology of advertising is, of course, included here—a powerful instrument of good or of evil, depending upon the character of the advertiser. Now, when the common wayfaring man once comes to a knowledge of the ordinary workings of the mind of his common fellow, the fraudulent and hypnotic methods of the dishonest advertiser will practically be at an end. As it is to-day the people are very much at his mercy.

So, in order to make business line up more rapidly with the new human motive which is pervading it I should have the typical chamber of commerce of the city proceed about as follows:—

1. All members lunch together at noon once per week and at the close of the repast have one of the group or his appointee discuss briefly some aspects of the business of the community as it is related to human welfare.

2. Once per month, perhaps at evening, let all who

can be interested meet as a class in the study of business psychology. This group should have an easy outline text, a small reference library and an able instructor to guide and inspire them. They should consider first a brief course in the psychology of human development, and then go on to a review of the practical psychology of business. The latter would include a study of the personality as adapted to the different lines of trade, the recreation time of clerks, employés in special lines and industrial workers, the several types and methods of treatment of employés best suited to promote their own well-being and to bring them a progressive development of their character as faithful citizens of the community.

Finally, the legitimate business of the world will become more and more centred around Man and less around things. The successful business man will be lured on by a cheering vision of what he can do to make his calling contributory to the unfoldment of his fellows with whom he deals. The business establishment will be called upon frequently for a report of the progress it is making in its efforts to deal helpfully with Man. The ordinary city will be arranged more to suit the requirements of bringing up a family and of a happy community rather than for the requirements of trading in merchandise.

VI

Work as a Means of Salvation

"By the sweat of thy brow shalt thou eat bread" is a text which should be applied literally to every able-bodied young person during the period of his general development, without regard to his social or economic standing. But before he is through with his carefully directed experience as an industrialist every young man should learn to discuss the spiritual meaning of this text as paraphrased, "By the sweat of thy brow shalt thou learn to partake of the Bread of Life."

As one who has worked for weeks and even months at a stretch, from ten to twelve hours per day and with the heaviest instruments of common labour, perhaps I have some right to discuss the topic of this chapter. But before doing so let me remind the reader of the unusual attitude of this text toward nearly all the traditional customs of mankind; namely, that a larger part of our best human endeavour is gone at in a manner which reverses the true nature of things. Following our assumption that the world war has caused Man to re-examine himself and to find within a new basis for his further attempt toward a civilised society, we readily come upon the false ideal

of the superman as the traditional stumbling block to a right interpretation of labour.

SUPERMANISM A MENACE

The current attitude of the masses toward common work has come to us from the dark ages, from the era when master and slave were the only two conspicuous divisions of society. Out of this condition of general ignorance and superstition of man about himself came the idea that common labour is degrading and its performance a mark of the cheap hireling.

So long as the idea of a superman prevails in the mind of the labourer—an idea of an over-lord who is exacting and mean and selfish in his requirements—the attitude of the common workman toward his task will be one of hatred, drudgery and superficial performance. But the age of the extinct superman, from which we are now emerging, calls for a reversal of the entire labour situation. Instead of being regarded as drudgery and degradation common work is to be classed as a means of joy and self-exaltation.

THE CHILD AS GUIDE

The little child is our best and safest guide to the way out of our traditional industrial gloom. Within his unspoiled nature we find a delightful instinct for manual industry. His little finger tips literally tingle in accompaniment with his childish desire to engage in creative work. Until we shock his mind with the idea that common work is appropriate only to the

cheap hireling or the person of weak intellect he rushes forward and throws all the energies of his young life into the accomplishment of the plain task before him. Thus he shows us the only key to the solution of our trying labour problem.

The idea in mind here is this. The instinct for work is a basic part of the inherent nature of Man. To learn to work is therefore one of the essential processes whereby he must discover his own inheritance and that of the race, and it is a means of his own personal salvation. The time is coming—yea, some have reached it now—when all the schools will require a certain amount of industrial training on the part of each child, with the same scrupulous care as was traditionally exercised in teaching him to read. Indeed, our democracy itself is here deeply involved. To know the character of one's fellows, to understand the mind of the race, the individual must travel the course of life over the great highways upon which Man has necessarily trod on his way to self-supremacy—and productive industry is most certainly one of these exalted ways. And just as any race or nation of people quickly becomes decadent without the practice of industry, so the young individual remains in part undeveloped and continues to be decadent without his share of industrial training.

WORK AS GROWTH AND CULTURE

But the work of children of any age is never properly regarded as an end in itself or as a means of mere bread-winning. The industry of the young

must be thought of as an agency of growth and character development. The wealth or social standing of the parent does not properly enter into the matter. There is a certain amount of work with the hands which will precisely fit the age and the period of development of each child; and to cheat him out of the practice of such industrial experience is to take away his divine right to grow up in a normal fashion and to contribute his part in the continuous democracy which, under right conditions, is being grown by every generation of the young.

As seen from the racial point of view common work appears, therefore, as a means of life and growth and personal salvation. Under this ideal a new vision, a new motive, appears in its behalf. Once having discovered the inherent universal passion for industry which the Lord of All the Earth seems to have placed within him, the individual rises to a conception of the possible exaltation of a common work of the world. It is a part of the thrilling drama of human existence and self-development. It is one of the essential avenues by which one comes into touch with his fellow man. It is one of the epoch-making phases of normal individual growth and leads one directly toward the great heart of humanity.

THE PSYCHOLOGY OF INDUSTRY

How much manual industry per day should be required of a nine-year-old, a twelve-year-old learner, in order to preserve his industrial instinct and make his common work an unspoiled part of a complete

and balanced schedule for his training? This question can be answered as definitely as the question of how much language or how much arithmetic should be required of each pupil. Also, how many hours per day, per week, should a man labour at his machine or his desk? And how may this industrial experience become wholesomely related to all the other elements of his complete, living experience? And, then, how can the labourer become so adjusted to his work as to give him a sense of dignity and rank and as one who is assisting the world to grow its own democracy?

The foregoing questions bring us to the very core of our tremendous problem of dealing with the labouring masses as we proceed to the after-war reconstruction of society. And, happily, a partial answer to these inquiries has been stumbled upon in the course of our feverish war industry. In the first place, the common workman was perhaps never before so happy during the history of our Government as he was during the period of the war. And, why? Motive is the answer. For once the workman enjoyed a real, human appeal: Apply yourself earnestly, patiently, skilfully—not for a hard selfish master, but for the sake of a possible freedom for all mankind. It was thought of as all for sweet humanity's sake; and the effort of the common workman, the output of his skill, became one of the most superb accomplishments of the exciting period.

LABOUR AS SOUL NOURISHMENT

The joy of the workman is in the end and that enlivens the act. Not work but drudgery kills. The

capacity of the ordinary person to resist the strain of heavy labour is little short of marvellous if it is all done for the sake of the one he loves—his wife, sweetheart, child—for his very own. The physical endurance of the typical mother as she toils devotedly for her family is entirely out of proportion to her physical strength. She is the last to quit, the last to go on a strike. There is a kind of secret glory in her soul as she slowly consumes her last ounce of strength in the service of those she loves.

Now, while we must plan most earnestly for a sure and adequate wage for all labour no amount of money can ever satisfy the properly adjusted labourer. It is only the love which he harbours in his heart for mankind and which he exemplifies by his work; it is only the love which men—those close enough to appreciate—harbour for him. In short, the money motive for industry gives place to the fellowship motive and the team motive, and drudgery correspondingly gives place to charm.

The eager delight of the little child building his block house, the touching devotion of the mother exerting every spare ounce of her energy in behalf of her flock, the serene solitude of the sturdy husbandman toiling early and late to support his family, the self-forgetfulness of the artist, or the researchist while he patiently applies his genius to some really human purpose—all these are a part of the same beautiful centrepiece in God's fine table of values. They are illustrations of the worker lost in service of a law which is both human and divine.

LABOUR DEFEATING ITSELF

So long as the labouring class continue to regard their employment as a treadmill and their employer as one who would exploit their energies; so long as they must require each member of their class to hold back and do only a stipulated day's work; so long as labour is regarded as a sort of punishment which a man must suffer because of being uneducated or short in some quality—the soul of industry can never arise to its proper, heaven-ordained level. But once adjust the labourer to his task, turn the workman loose with the training and the machinery suited to his self-appointed trade, and the amount of his product will happily take care of itself. At the same time the quality of his effort will increase many fold.

When Charles M. Schwab took hold of the vast ship-building project of the Government during the war, why did this industry leap into sensational proportions? It was this: Mr. Schwab was a real human being in the eyes of the workman. He had developed his life and nourished his soul during early manhood with a hammer in his hands. He walked and talked with workmen in the familiar ways of one of their own number. He knew the language of their hearts, and was to them a kind of transfigured form of the Great Common Humanity which America was then struggling to save. So much of what the large army of ship-builders did under Mr. Schwab's direction and inspiration rose almost to the level of a great spiritual revival, it was a worthy companion of the

finest musical symphony and the most celebrated epic poem.

"It is you men at the quarry, at the lathe and at the furnace, who are doing this fine piece of work for Uncle Sam, and not myself. I am a mere cog in the wheel. It is your attitude, your splendid spirit of service and sacrifice that counts for most. I am here to praise you and to thank you in behalf of the nation for the way in which you are responding to its call for support of the mighty cause at stake."

CAPITAL AND LABOUR A UNIT

One special purpose in mind here is to urge that the labour problem is not fundamentally an adjustment of the alleged differences of capital and labour but rather an adjustment of man to man. The divided heart of humanity is at stake. It is in a sense the case of an under-developed employer attempting to shake the destinies of a group of under-developed workmen. The two have never actually met and mingled on the only common level which could possibly bring them together; namely, a common racial experience during all the years of their early development—common play, common work, common contention, common sociability, common religious opportunity, common vocational direction, and so on.

During the recent war period, the national Government dealt with capital and labour in the most ideal manner ever known to the American people. It proceeded under the assumption that wealth belongs to all those who have a part in creating it and not merely

to those who manipulate it. "Here, Mr. Labourer, your country needs you. Take this job and master it quickly. A good wage goes with it, but that is a mere incident. Forget the wage as you bend your effort to the task. Be clean, sober, honest and faithful, as you contribute your part in the struggle for world democracy." Such was the admonition of Uncle Sam as he called out his army of workmen, and the world knows the superb result of the mammoth industrial effort of the country.

Likewise, the Government admonished the captain of wealth: "Your money and your established business are but a sacred trust. Especially at this time you owe it to the supreme issue upon which the nation is bent to turn all but a fair margin of your profit back to the support of the whole people. The cause of humanity is paramount, the ideal of world freedom overshadows all." The mass of our capitalists gladly assented to this demand of the Government.

Here, then, is a hint at the only key to the solution of the trouble between capital and labour, and that is for both to know the life of Common Man from having experienced the essential elements of that life, and for both to become actuated by the same motive; namely, to serve the cause of human welfare, each side in accordance with its peculiar capacity.

THE PRESENT ISSUE

But, even though the war is won and the mighty armies are being demobilised, the struggle for world democracy is not half finished. The well-being of

Great Common Man is still a tremendous issue and the patriotic devotion of all classes is no less urgent than before. Then why should there be a let up of the appeal to capital to devote its major profits to this world cause, and the appeal to labour to forget itself in a permanent zeal for the full salvation of all the race?

To the end that the ideal here outlined may become more real as time goes on there is an apparent necessity of doing two or three significant things for the adjustment of the labourer. The first is the psychological measurement of the workman. His reaction time needs to be known, too, in order that we may be certain that he is not working at a machine which is too fast for him. Second, every place of employment should have its regular vocational adjuster, one who would study the character and personality of every employé and keep shifting him till he found a place where his body and mind both adequately fit the task at which he is employed. Third, every such establishment should be required to have its social adjuster, to work constantly toward the aim of assisting the employés in assuming a permanent happy relation to their home life and to the life of the community in which they reside.

Thus common industry will tend to a means of salvation unto every normal individual and a saving grace to all the people who participate as a whole in its best inspired methods.

VII

A New Interpretation of Motherhood

The war of nations has brought a new era and a new meaning for motherhood, and a significance for it which fits into the ideal of the re-discovered common humanity. This transformed conception perhaps places less emphasis upon physical maternity than was the case under the old definition, the idea now being this: Physical motherhood is to be thought of as a happy and natural incident of spiritual motherhood.

LOVE MUST LEAD THE WAY

At the beginning of the world war, when the boasted civilisation of the ages and the proud achievements of the masculine wing of the human family went down with a crash, not a few men were ready to give up in disgust. These said substantially this: We men have failed ignominiously. If we had planned the wreck and ruin of the world for an entire generation we could not possibly have accomplished this thing more completely. Let us turn the whole affair over to the women. They could not do worse and they might do better.

But it was not to be so. Men had led society into the bloody orgy and it was the decree of fate that

they should fight their way out. However, woman did get into the war and that on a scale of unprecedented and tremendous value. But she got in through practically the only significant avenue of activity which history has ever opened up to her in any human cause, great or small. She got into the world war as Mother and fought it to a finish with the only powerful weapon which the Almighty ever gave to her; namely, her mother love. The vast achievement of ministering to the ill, the wounded, the homesick and the discouraged boys in our army camps and cantonments—this, rightly defined, is but a classic expression of the great mother heart inherent in all womankind. It was but the combined mother love of all the nations involved on both sides, acting true to the mission which Eternity has implanted within the feminine nature. Over the wide and treacherous seas, out through swamp and morass, and on through the battle-torn area—right up to the sickening place of slaughter—the great loving heart of womankind has gone on its mission of healing and mercy.

In heaven's own good time, when the drama of all the ages shall have been wrought into sweet symphony or song, this present achievement of the Universal Mother of Man will stand out as the grandest sonata of all time up to date.

MOTHERHOOD AND RECONSTRUCTION

But what we particularly wish to emphasise here is the idea of motherhood as a powerful factor in the post-war re-direction of society. To reiterate some-

what, the point is this: Motherhood is the predominant instinct of all normal and ordinarily good women. It begins at adolescence in form of an earnest and yet ill-defined desire for physical maternity, and ripens slowly—under right conditions—into a sympathetic desire for life-long spiritual maternity.

When once we understand the general nature of the germ plasm and the law of physical procreation and assume in reason that the Creator of Human Nature has taken ample care of that, we readily observe that spiritual motherhood—or what I have called the eternal motherliness—that this is here our chief item of concern as we proceed with our plan for the direction of human society. Wherefore, in order to make the matter a bit more emphatic, I am about ready to say—

I care little what particular mothers among our general enlightened stock happen to give birth to the children, provided that practically all ordinary women develop an intelligent and abiding mother love for them. I do not particularly care what occupations women may engage in for a livelihood, provided they continue to make that work a mere pleasant incident in their whole lives while they subordinate it to that element of their inherent make-up which is far more fundamental for themselves and for society; namely, motherliness. And, as a voluntary organisation suited to give such a vision to growing girls, there is perhaps nothing else in the class of the "Camp Fire Girls of America."

THE TEST OF CHARACTER

Now while mankind in general, the Great Common Man, is indeed the true measure of all things worth while in this new awakening age, womankind as a phase of man is the measure with which to gauge properly at any moment the status of childhood. The woman who understands children and so loves them intelligently, thereby guarantees her fitness for society and her preparedness to do her share of its work. Such a woman may conceivably, on rare occasions, commit some wrong act; but in the main her life will be serviceable, she will do little or no violence to the substantial race life, and she is therefore entitled to an exalted place in any worthy democracy.

And so it comes about that some of the rarest and best mothers in the world do not happen to give birth to any children of their own flesh and blood. They pass the test of a high social service as defined above, and continue with their beautiful ministry. One of the most delightful mothers in this great country of ours to-day happens to be a spinster who has conspicuously headed a large social settlement in one of our big, congested, shop districts. Denied—providentially, it may be—the common physical heritage of offspring of her own, this fine type of embodied maternal love has effectively touched the lives of many thousands of needy boys and girls. She has patiently studied the juvenile nature from the time of its first infantile expression till that of its mature activities. Through public speech and written account she has given to society the benefits of her far-seeing vision

for the best possible development of juvenile character. And all this constructive service has continued till one might reasonably say: I care not what particular blood strain of normal parents in the Hull-House district may give birth to the children, provided all these little ones come properly under the magic influence of Jane Addams as their spiritual mother.

WOMAN SELF-CORRECTIVE

Motherliness is not only the most charming virtue in womankind—because it is most potent as a factor in the progress of the race—but it is also a self-corrective. Led on by the early instinct for sexual maternity the normal woman continues during a long period to ripen into a sympathetic soul, intelligent as to the unfolding character of the young humanity around her. In proportion as her consciousness of the universal child nature expands, so the frivolities and superficialities drop away from her personality. A vain and frivolous character in woman is merely a sign of undevelopment or retarded growth. Simply that which was normal for the mere girl has lingered too long in the daily practice of the mature woman.

Acting upon the theory that intelligent motherhood as an acquired quality of feminine mind is self-corrective, let us bring up the illustration of the "blind" character of the early maternal instinct. That is, while the normal mother inherits strongly the instinct to nourish, safeguard and otherwise defend her child she does not inherit a whit of information as how best to do these things. This she must learn. Her

uninstructed instinct may lead her to feed her baby poison, to deprive it of sufficient air or to give it a bath in the wrong manner. The when, the how and the how much—these particular matters relating to her infant a mother must learn through schooling.

WOMAN AS LAW-GIVER

It has been my custom during recent years to urge that women seek places on the ordinary board of education and as members of the legislature—and why? Simply because these represent the type of a considerable list of public offices which call for a distinctively motherly service. It need not be argued that more than one-half the school problems which come up for adjustment are problems of mothering. When we understand the matter aright it appears as awkward an affair for a group of mere men to legislate for a kindergarten school as it does for a common man to attempt to dress an infant.

Again the inside observer of human affairs can readily see that an ordinary legislative assembly must wrestle almost continually with matters which are vitally related to the welfare of the children. And without the advantage of a mother heart to weigh these juvenile situations the young are almost certain to be dealt with harshly or crudely. Of course, I am aware that the large majority of school boards are constituted exclusively of men, but that to me is a certain indication that the local society which tolerates such a thing has not yet thought out its own best possible existence. Also, I am inclined to believe

that the same sort of criticism may in time to come be justly placed against the ordinary all-masculine legislature.

MOTHERLY MUSIC

It is interesting to notice in passing that there are really only two great classes of vocal music in use today: the martial air, or the father song; and the lullaby, or the mother song. The one stimulates the fighter as he goes into battle and the Common Man as he essays any form of courageous action. The other cheers and sustains the mother as she toils overtime in sacrifice for her children, and it cheers the heart of the common woman who is unfolded to the proper point of juvenile appreciation. Likewise, these two types of song perform a distinctive office in shaping the conduct of the young—the one to arouse to activity, the other to soothe into slumbers.

Wherefore, the proper orientation of all that is "eternally feminine" in common womankind implies the acquired ability to appreciate and enjoy the voluminous mother songs of the race. And the course of lessons suited to bring this peculiar element to its own in the development of any woman implies a considerable amount of distinctive training. Badly as we have reversed this matter in our traditional schools it is far more important that the growing girl be taught to know and appreciate the great standard lullaby songs than that she learn her arithmetic above the rule of three. Indeed, it is high time that we drop out of the school course of instruction for the ordinary girl a lot of the traditional nonsense with which we

have been wont to pester her sensitive nature during the generations past. How little she cares for higher mathematics and how insignificant its practical use to her!

THE FEMININE ARTS

Instead of the higher abstract science and the other masculine-logical forms of instruction hitherto offered to women the new age now calls upon her more insistently than ever for a course of training that will give unction to the eternally feminine soul, and this constitutes all the feminine and mothering arts. While a broad and general foundation should be laid for the special training of womankind, her inherent nature points directly to a finishing course which tends best to satisfy her predominant maternal instincts. A girl needs to pass hurriedly over an outline of the race life practically the same as the boy. In order to democratise her she must be taught to play, to work, to be sociable, to worship, and to be romantic, in association with the common group. Then, finally, she must conclude with a course which answers to the deeper yearnings of her own peculiar nature.

A lengthy series of tests has shown that the typical young woman acquires extreme pleasure from a practical study of infant and childhood psychology and that this interesting discipline opens a new and charming outlook for her own life. Out of some four hundred college girls who were required to study childhood under a course which included a baby laboratory, less than five per cent. showed a negative or at all indifferent response. There should be a day nurs-

ery in connection with every girl's high school course —if not lower in the grades—and here the pupil should come daily for a period of interesting laboratory work.

WOMAN'S RIGHTS

So called woman's rights are never anything for which she can appropriately contend by force. Her chief right is the right to the normal exercise of the mother love which Divinity has placed in the depths of her nature; and this exercise may become differentiated into a thousand minor forces. Fortunately for society at large and for the race, the great war has rapidly advanced womankind toward the general emancipation of her sex and from the slavery of ignorance and tradition. While man fought she loved; and by demonstrating her love on a scale hitherto unknown to the world she opened the eyes and touched the heart of her brother and he willingly cleared the way for her freedom.

However, the new freedom into which womankind is moving throughout the world proves to be merely a freedom to assert her eternally feminine and her eternally motherly self. The awful strain of the war, the new risks and dangers to which it subjugated her became to her an epoch-making opportunity for self-discovery and for self-exploitation of the best hidden resources of her nature. And so, out of the turmoil and the agony of the battle-line there has slowly emerged not only a new and higher type of Common Man but likewise a finer and more resplendent type of common woman.

THE PRACTICAL LESSON

At length we come to the practical aspects of the problem. And as we attempt to scrutinise more closely the nature of ordinary woman in order to discover additional guide lines for the reconstruction of society, our first conclusion is this: Womankind will be her best, grow into her finest type of beauty, and obtain her greatest satisfaction of soul during her normal life, only—as a rule—in case she be led through a course of inquiry into the nature and the practical requirements of children. Second, we conclude that one of the next valuable courses which could be required of the youth of high-school age should be an outline study of the physical and psychical nature of woman. Thus while man would acquire a reverent and defensive attitude toward all womankind, woman in time would acquire an intelligent and motherly attitude toward all ordinary children. And through these fundamental procedures, we should have a race of beings perpetuating itself not only physically but also perpetuating and transmitting from age to age its highest types of social and spiritual behaviour.

VIII

Adolescent Love as Human Welfare

At a certain tender age, the youth or the maiden is as prone to be in love as the sparks to fly upward. The first divine right of the young person at this particular crisis in his life is to be accorded a rational programme of opportunities for intermingling with the young of his age upon a romantic basis. Pick up any course of study in any high school and you will find a detailed outline of the required amount of science, mathematics and literature. But these programmes are more or less artificial to youth and they may be made entirely so.

LOVE-MAKING THE FIRST COURSE

The first great topic of instruction during the ordinary high school age, the one prescribed by the Originator of human nature, is a course in adolescent love-making. And, while the name of the course may have a less sensational sound, its purpose we cannot afford to overlook. It is this: To lead the young learner through his new, wide-open avenue of emotional interest to a knowledge of his own life and to an understanding of the normal conduct of his fellows and of mankind in general.

Adolescent love leads the way for the only possible mental instruction and guidance of youth. In response to certain radical organic changes within—the dawn of puberty—the young person now enters an entirely new individual epoch of life and action. To him old things are passed away; all things are become new indeed. Heaven ordained it so, and we who are older should be ashamed to try to do any violence to the stirring emotion of adolescent love. Least of all, should we suppress it. Most of all, we should and must try to give it some guidance.

It need not worry us, therefore, if the young adolescent dreamer places his love interest above all and seems willing to mortgage his very soul for another opportunity to mingle unhindered with the young crowd.

YOUTH AND THE RACE

We shall get on with the sound re-direction of society just as fast as we prepare to do so through a knowledge of the race inheritance potential in every normal individual. We shall be prepared to give advice to the leaders of the vast human procession at large, therefore, in proportion as we read clearly the mandates of the heart of the young adolescent dreamer. It is here if ever that the young individual goes "over the top." It is here that the vision of youth takes its first and greatest broad sweep over the behaviour of mankind in general and of womankind in particular.

The high-school teacher who is not familiar with the adolescent young nature as the greatest fact in relation to the curriculum, is simply working in a blind

alley. The statesman who would make laws to govern the land without a knowledge of the fundamental heart hunger and social need of youth is likely to dwindle to the dimensions of a mere politician. The high councillor who may sit at a great world peace conference cannot be said to possess plenary authority in case he fails to recognise the fact that youth is the time when the individual acquires and organises his best conscious attitudes toward all the larger affairs of human society.

ROMANCE AND RECONSTRUCTION

It is futile to assume that post-war reconstruction is to be an accomplishment of a brief season or of a year or two. While a big pretentious programme may be launched rather quickly, to carry it out requires a vast amount of propaganda, direction and education. So reconstruction is, properly so called, a continuous affair.

Now, a large and powerful aspect of the normal life of society is romance, and this in turn has its beginning and its best sanction from the inherent mating tendency of adolescence. All the world not only loves the lover, but all the world is certain to mix in with his affairs. A practical programme for society at large must therefore take strict cognizance of the necessary and large amount of trial and error of youthful lovers, of the more serious problem of the young person in finding a suitable life mate, and of the strong romantic thread which binds together many of the common interests of the human family.

And now, by returning to one of our basic ideals, namely, that the only way to bring a real democracy in the world is for the growing young to produce it out of their living experiences—if we again start from this point, we readily observe the necessity of guiding every adolescent boy and girl carefully through the mighty race epoch into which they have been plunged by nature's plan.

THE BOOK OF WISDOM

The new Book of Wisdom for adolescence, therefore, is the book of love dreams. Its first pages are inspired by a somewhat vague sexual desire, but its chapters soon lead into a broadening social experience. The first duty of the young here is to plunge into social life as the avenues open up and flounder through as best he can. The first duty of society—of the home, the school, the church and the other directive institutions—is to give the best guidance which society at large has acquired from its own trial and error.

Our traditional error in dealing with youth is to regard its desires as whimsical and the satisfaction of them as so much pleasure necessary to be gratified in order that we may preserve the peace of the home and the school. We have failed largely to understand that adolescent love-making is not merely for fun and amusement, that the social experiences to which it leads are not justified on the ground of a mere pleasant diversion; but that the love passion of the young is the master-key to the direction of society, both now and in the future. Adolescent love-making—which

acts chiefly through youthful sociability—is at its time of life the only significant agency we possess for acquainting the young with his own inner life, for familiarising him with the normal behaviour of man and for introducing him to the major interests of human society.

STUDY OF THE SEXES

The leading study for boys of the adolescent age is girls and the leading study for girls is boys. By this it is not meant to insist that there should be any such thing as a text-book course of the kind here implied specifically labeled and outlined as such. The meaning in general is this: The only way to be certain that a young person of the class named will show a genuine interest in a topic of study is to make apparent its relations to the social and racial activities just now most attractive to the learner.

The co-educational school is the only possible form of democratic institution during adolescence because it is the only kind of school which at this time of life can be made a laboratory of racial experience. You may segregate boys in a high school of their own and perhaps so secure an easier discipline and a few higher class grades in the routine lesson topics. But we must remember that the lessons are not, properly considered, to be pursued for their own sake. They are not merely a means of making grades, of gaining promotions and of securing evidence of successful study. All the real lessons in the school are for the sake of life more abundant. Their purpose

is fundamentally that of promoting a happy and helpful relation of the learner to others and to society both present and future.

The segregated school may be a better book school but it is a poorer life school. The youth who is taken thus away from daily association with girls is cheated out of his best time and opportunity for learning how the other half of the race lives. And if he fails now to learn from the great book of experience, from intimate fellowship with them, just what the normal behaviour of girls is, he will most probably always remain weak in his ability to understand the true nature of mature woman—of a mother, a sister, a wife or a daughter.

If, in truth, "Man's inhumanity to man makes countless thousands mourn," so may it be said that man's inhumanity to woman makes countless thousands wretched and miserable. In so far as a man is unacquainted with the peculiar nature and disposition of womankind, to that extent he is unfitted for the duties of a husband, a father and a citizen.

ALL MUST KNOW ALL

To know man through and through is the first great duty of the individual to himself and to society. But to know man at his best and to the best advantage to the learner is to gain each necessary part of the knowledge of man at the particular time when one's interest in that part is at its height. Early childhood is the age of things. The learner is best taught through his dealing with the objects and instruments which relate

to ordinary work and welfare. Pre-adolescence is the age of deeds, especially those of daring and heroism, and the eager attention is now directed to the scouting, the hunting and the belligerent aspects of human conduct. Finally, adolescence is the age of love and courting, a time when the alert young mind is easiest moulded by a study of all the forms of human behaviour tinctured with romance.

How each side of the human family should behave in reference to the other side—how a man in every conceivable situation should behave toward woman; and conversely, how a woman should behave toward man—this is the dominant issue during a brief period of every young person's career. And the free, but always safeguarded, mingling of the sexes during adolescence, is the only way whereby society may be assured of the benefits of this happy mutual acquaintance.

THE WHITE SLAVE AND SAVAGERY

Among the many momentous tasks of post-war reconstruction is to do away with the age-old practice of white slavery. And the first important step in solution of this world problem is to quit dealing with symptoms and to take up real causes. To imprison and fine and otherwise punish men for their attack on the virtue of women and to continue through a wrong policy of training to produce men who harbour a belief in man's right to such an attack—so long as it is confined to a certain class—that is the fundamental error. The world is crowded full of men who complacently accept the theory of "sexual necessity" and

who regard it as necessary for the detached man to hide away from his own occasionally in tne practice of some form of "white slavery."

Now all this vile mistreatment of woman by man dates far back to the time when woman was regarded as a part of the legitimate spoils of war. She was then mere property. And, while one of the major belligerent powers in the recent world war lapsed into this old shocking form of brutalism, it is now most cheering to observe the tendency of the conquering nations to regard even the material spoils given up by the enemy as a trust fund to be used in restoring the world to its lost poise and supremacy. This higher regard for material booty implies of course a most tender and sympathetic treatment of such weak and innocent victims of the war as women and children. To treat the wives and sisters of a fallen foe as if they were the members of one's home community is an epoch-making event in the history of all warfare.

But the deep-seated cause of white slavery in all its forms is the ordinary man's erroneous opinion of the nature of woman and her true place in society. Remove this state of ignorance through careful and timely processes of training and you will thus remove man's chief crime against himself and against the peace and well-being of mankind.

Every normal, well-trained man is naturally a lover of all womankind. But the lover is never a despoiler; he is always a defender. If, by and through the natural advantages of social intermingling as outlined above, the youth becomes gradually cognizant of woman as a full half of the human family, as constant

and equal companion of man, as the delicate vessel into which the Almighty has stored up a vital part of the rich treasury of human inheritance, as the potential lover and patient care-taker of innocent childhood—when a youth once acquires these significant interpretations of girlhood and womanhood it will be quite as unthinkable for him to do violence to some one else's sister—even though weak and wayward—as to his own.

A NEW TYPE OF MANHOOD

What the re-makers of society must therefore plan for is a generation of men who have acquired an attitude of gallantry toward womankind. What is the real value of having peace in the world, with all its alleged good-will and its mountains of business thrift and enterprise, so long as woman is looked upon as the proper prey of man's baser passions?

THE NEW MARRIAGE

Our ideal of Man as the centre of the universe and of all things worth while within it, is both masculine and feminine. It implies the full and equal right of woman to develop her inherent powers along with man's and each equally to supplement the other. It implies the incomplete existence of the one without the other, and the full knowledge of the one as to what constitutes the peculiar inherent nature and right of the other. It implies a careful plan of guidance of each sex while passing through the period of emo-

tional storm in relation to the other, until a set of rational life habits can be set up.

Guided only by impulse and emotion early youth possesses very little common sense on the question of marriage. Through the effort of the various educational institutions, society must learn to teach its young how to choose a life mate, and by all fair means must hold off that final choice till emotional prompting is properly balanced with adequate experience and rational judgment. So long as the family tie is weak and the general status of the family insecure, society at large can at best make progress only by skips and stops. The prospect of a permanent peace for the race is bound up with the prospect of a steady-going and happy family as the type among the nations.

Finally, this new age of attempted re-examination and re-direction of Common Man calls for a new field of educational literature, and to cover it a set of texts which would accomplish the following:—

1. Explain to teachers of adolescents how they may relate all the lessons of the schools to the dominant romantic interest of youth.

2. Explain to parents how they may best treat the love affairs of their young sons and daughters in a sane and serious manner.

3. Explain to social workers how to proceed in their effort to reunite the members of a broken family and to avoid the scandal of a divorce.

4. Explain to statesmen and governing bodies how to enact measures suited to promote a natural and wholesome relation of the sexes in common society.

5. Explain to world builders how to consider all

mankind—including the feminine elements of eternal and inherent human nature—in their programme of race betterment.

To sum it all up, here is the order of events applicable to the text of the present discussion: Adolescent love is very animal-like, seeking directly its personal satisfaction. Family love is less selfish and is very human in its relation to those closest of kin. Racial love is divine, for it recognises the laws of God as inherent in the frame of Common Man. And each of these is an epoch-making movement through that chain of mighty processes which finally embodies in man some of the attributes of Deity. The higher perfection of Man on the earth implies a guarantee that his forebears shall lead him patiently and faithfully through these three great cycles of normal human experience.

IX

Religion as a Part of Democracy

I, a member of a regular, orthodox, Protestant church, am now ready to worship with any or all the religious bodies of the so-called enlightened world—with Hebrew or Gentile, with Catholic or Protestant, with Unitarian or Trinitarian, with Christian Scientist or Theosophist. All these forms of religious belief and doctrine are very dear to me, but the worshippers themselves are more so. I can go into the church or temple or other place of service with any of these and worship reverently. I am ready, too, to join them all in a sort of spiritual federation.

DEITY IN MAN

I worship God through Man. To know God is first to know Man and to know Man is to worship the Divinity in him. Some persons are inspired to worship through the majesty of the mountains, some through the terror of the rolling billows, some through the mystery of the starry heavens, and some through the whisperings of the subjective spirit. But Man is my best expression of Deity, and so I bow reverently at this shrine.

There are those who firmly believe that Jesus Christ

was divine. Be it so. I do not deny that, for he is certainly my Master. I am every day busy going to school to him. His figure has come through the recent world catastrophe as a sort of Unshaken Rock of the Ages. But I am here arguing for the divinity of Man, urging that he embodies certain inherent qualities which are eternal and infinite and which lead the mind out to an Unsearchable First Cause.

Among certain sects there has been much said and written about "the inspiration of the Scriptures," "the sacredness of Holy Writ," and the like. With those who so express themselves I have no disagreement. Indeed, I admire and commend them for the practice. But without intending to detract any reverence from the Bible I am ready to declare that the common child appeals to me as being an even more sacred thing than any Bible ever written. The child seems to come as a more direct expression of the mind and handiwork of Deity.

THE INFINITE CHILD

If God wrote the Holy Word and gave it to man, He did so but once and that long ago. The religious and factional quarrels which have swept over the pages of the Scriptures during past centuries; the possible ignorance, prejudice and superstition of the many interpreters and translators of the Bible have made its exact origin and authorship a matter of doubt to many. And so we have higher criticism and predestinationism as two extremes of attitude toward the meaning of this body of sacred literature.

But I am in hearty sympathy with both of these ex-

tremes and with all who come between them. I observe them all as engaged in an earnest and honest endeavour to give expression to one of the eternal inherent elements of Great Common Man. And I see in their final decision a colouring of acceptance—a difference of interpretation—which points back to a radical difference in early environment.

But the human infant was not merely sent into the world once, ages ago, for the same general pattern of him continues to be sent. If we misjudge him once, there he is again, and we may have another true trial. If we spoil him during one generation, Divinity sends us another mighty troop of him in order that we may further inquire into his unsullied eternal nature.

AT THE SHRINE OF CHILDHOOD

And so I worship at the shrine of childhood. It is not this assembly of flesh and blood and nerves which especially inspires me, but rather this eternal pattern which is forced into the world and which embodies potentially the sum-total of all the highest activities of which mortal man is capable. It is the eternal and infinite possibilities within this innocent little creature which fill me with awe and reverence.

To me, it seems impossible to know God until we first know Man. And just here it would appear that the fundamental religious blunder of the ages has been the disposition to try to know God direct. Men during past ages everywhere have set up their own abstract conception of Deity and quarrelled and fought over that. Deity as defined by many thinkers has thus

been set apart from, or over against, the human; and has left mystery and superstition to fill up the gap.

But if we should all come to the feet of the little child as the beginning of our worship and as the most refined, concrete expression of the Mind of God, I am certain that our religious practice and worship would not diverge widely during a lifetime.

THE CHILD AND RECONSTRUCTION

What we are seeking here is a religious basis for the reconstruction of society. The general purpose is to show how to know man by reproducing him through the medium of our individual experience. That is, the only apparent way to understand the nature and disposition of Common Man—and thus wend our way toward democracy—is for one to have passed through all the epochs of growth and unfoldment called for by our common inherent nature. To repeat what has been more than once stated above, to know humankind is to participate with others in all the larger inherent lines of human conduct—to play, to work, to contend, to romance, to worship, and so on, with the common crowd.

YOUR OWN SALVATION

"Work out your own salvation with fear and trembling," through the great transitional eras of existence as given above; and thus, in a reverent sense, become your own saviour. When you arrive at the middle-teen age, and the instinct for religion has its

first awakening, then begins your own salvation—your new form of self-discovery—through a more active religious experience.

And so, one finds God by first becoming Man. He struggles on through all the racial forms of endeavour and finally discovers the essence of the entire human family as embodied in himself; and he observes all this as the highest expression of the Infinite Mind here on the earth. The normal individual thus comes into the world as a new-born infant and yet without knowledge of his eternal divine nature. This knowledge comes to him slowly as he passes through the racial experiences and finally he discovers God in Man and is ready to worship.

RELIGION AND EDUCATION

For ages there has been trouble between the church and the school; and for a long time, previous to the Renaissance, the church refused to permit the school to exist independently. This prejudice against free education marked the ages of the worship of creed and dogma and of the early supermanism when ordinary man was not regarded as capable of thinking for himself. The quarrel between the church and the school is slowly waning but it will not disappear entirely so long as religion is regarded as something merely to be taught rather than something to be acquired through experience. During recent years the public school has lost a part of its fear and has made some weak attempts to introduce religion into its course. But this has brought the learner only a sort

of pale abstract of all the more common religious dogma.

There is one method whereby religion may be safely taught in the schools, and that is through the psychologic and sociologic approach outlined above. For the child to study the great laws of nature as expressed in the living things of the world, the biologic sciences in outline; and then to inquire into the greater laws of nature, as shown forth in his own individual-racial unfoldment—that is to prepare him for worship. This experience of finding the laws of God written within one's own being comes to the individual normally during middle adolescence, when he is wont to manifest his first emotional interest in religion.

After the ordinary young person has proceeded normally through the racial epochs inherent within him, as suggested above, until he has passed into the storm of religious emotionalism, I care not what church or creed he may happen to select as his best instrument of religious practice. He now belongs to the great heart of humanity and humanity belongs to him. He has found the Christ in himself, the God in his own being, and he naturally looks upward and onward into the Infinite for the ultimate object of his worship.

RELIGION NOT A SAVIOUR

Another historic error of the church, and a present stumbling block to the re-direction of society, is the assumption that religion alone is a means of human salvation. During the recent war, did we not behold intelligent men on both sides praying to what seemed

to be the same God to give them the victory? But this double-headed deity to which they prayed was merely a part of the tragedy of a dual humanity which split the believers asunder. That is, the basis of the conflict was not a different opinion as to which side God favoured but a fundamental difference of view as to what Man is.

Now, as we trace this age-old quarrel over the place of religion in human existence and the possible favouritism of God, we note the first false step as that of making a sort of saviour or fetish out of religion itself. Religion was taken out of its normal place in human existence, and out of its regular order in the course of natural development: and some one proclaimed, behold, this will save you.

Now religion will not save a man any more than will work. Religion is no more a means of salvation of the human soul than is vocational occupation or the experience of rearing a family. In other words, the idea here advanced is that the whole man must be saved together, or none. No one part of him—not even religion—taken alone, will save him. Religion is one of the group of co-ordinate elements in the superb treasury of human inheritance. It is neither greater nor less than any of the other elements. To stand it on a pinnacle by itself, as many religious zealots have done; to regard religion as a thing apart from the other human dispositions and a quality which Deity specially favours—this is not to save man but to lose a greater part of him.

MAN WILL DECIDE IT

Salvation is to live a relatively complete normal life, through all the human epochs of earthly existence, and finally to discover the best exemplification of God as hidden in the laws of Man. I see no hope of the historic quarrel between churches and creeds other than to take Man as potentially embodied in the unfolding personality as the universal creed. If the religious instinct is permitted to take its turn in awakening—just as we usually permit the sex instinct to wait till adolescence for its orientation—then the differences in creed and religious doctrine will soften into a pleasing variety of personal view point. After that, the fear that some particular creed will overrun the earth will no longer exist, as all creeds will grow out of the same basic programme of experiences.

No one is perfect, no life so complete but that it is a fragment of the divine perfection of Man. So long as the race lives we shall continue to make blunders in our industry, in our social welfare, in our family life, and the like. Similarly, we shall go on committing errors in our religious life. But, under the theory of human progress here outlined, the most significant fact remains that we shall have the unspoiled pattern of the Child Eternal to go back to for correction. To lose sight of this point is to lose the substance of our entire argument.

TOO MANY SEPARATE "ISMS"

The chief objection to socialism, industrialism, the separate church movement, and the other "isms" is that they lack many of the elements of complete humanism. They are attempts to make one part of Man save all the parts of him. Any one of these "isms" may seem for the time of its ascendency to be leading mankind out of the wilderness of confusion about himself, but in the end they fail and something else has to be started. As surely as we advance some part of human nature—the industrial, the social, the religious—beyond the other parts, the elements neglected begin to starve and cry out for nurture. Recall the history of civilisation for evidence of the fact that mankind has surged impetuously through all these forms of searching for his own soul, only to drop each after it failed to satisfy.

Comte was right in his ideal of a religion of Man if he had not lost sight of God and failed to explain the aspect of Man which alone is worthy of worship; that is, the eternal nature which comes to earth through the infant life and expands into the ordinary human personality.

AN OPEN CHALLENGE

This discussion is not to be construed as an attack on any existent form of religion. It is not a denial of the truth as alleged of any religious creed. It is not a denial of the inspiration of the Scriptures or of the divinity of Christ. It is not a denial of the right

of every one to worship God in accordance with the dictates of his own conscience. It is not a denial of the fact that common worshippers as they assemble in their respective churches obtain untold good and delightful inspiration out of their acts of divine service.

This discussion, on the other hand, is meant as a challenge for the adherents of all creeds to come together for a while and examine the inherent nature of Man as it unfolds during a complete normal life, for new light and possibly a new point of departure for all religions. It is a challenge to those who pretend to be the appointed leaders in the reconstruction of civilisation to accept this common human nature—easily accessible by study of it—as a possible basis upon which to unify and solidify all the important elements of human progress. And in this particular chapter, it is a challenge to all the would-be guardians of human destiny to see to it that the entire inherent nature of Man—including the religious element—and not certain parts of it, shall have full consideration in the proposed outline of world progress.

If you respond here with the statement that many individuals and some entire peoples seem to manifest little or no religious desire I will reply that such persons very probably never got that far with their unfoldment. As matters are now we do not pretend to develop all personalities through all the racial instincts. We halt the great masses early, put them to work "to make a living" and thus force upon them permanent under-development.

Finally—speaking in the first person only to illustrate more easily the point of view desired for all

mankind—finally, when I come to a knowledge of my full self through racial experience and recognise God as expressing Himself in the eternal nature of the common individual, I wish to be able to look farther on and behold as it were the face of the Eternal Father Himself. I wish to feel His presence within my being as a personal relationship while I commune with his Infinite Spirit with all the emotional warmth and sympathy known to the most intimate human friendship.

X

Health as an Element of Civilisation

This dawn of a new civilisation has brought a charming vision of the possibilities of a resurrected physical life for all the people. The idea is this: During his growing years the child possesses the same divine right to good health as to his full share of food, shelter and schooling. And, like the general education of the young, the item of health is to be both guaranteed and required by public authority.

NEW DECLARATION OF INDEPENDENCE

Like the Golden Rule the Declaration of Independence never remains a fixed and permanently definable fact. Each of these grows in its significance and changes in its application to every new age. "The right to life, liberty and the pursuit of happiness," is now about to include the right of the individual to be well and strong physically in so far as public care and service can bring this important matter about.

It required many generations here in America for the people to reach the conclusion that the child inherits a right to an education and that the matter must not be determined by the opinion or convenience of the parent or guardian. During all this long period of

struggle for human right and higher light on the true way of life, the parent was permitted to say, "This is my child. I shall do as I please about sending him to school." But now the people say, "This is also our child and he must be educated, both for his own sake and for ours."

For a while the individual parent resisted the idea of compulsory education of his child as an interference with his "personal liberty." But now the rule is accepted everywhere as a foregone conclusion and a righteous measure. So with the problem of health, which is indeed an aspect of public education. Under the new order, just now arising, the health of the child is not to remain uncertain or jeopardised by the mere opinion or whim of the individual parent. The inherent right of the common child to rugged health and the proprietary right of the people to enjoy the benefits therefrom—these are to prevail, and public health measures are to be ranked co-ordinately with public school measures.

HEALTH AS INHERITANCE

But the radical and far-reaching change in public opinion, and the one which over-shadows all other arguments in behalf of the new public health programme, is herein outlined. Health is potential rather than real. The ordinary child is neither sound nor diseased inherently, just as he is neither good nor bad morally till conditions make him one or the other. In the vast majority of normal children there is at birth

a latent possibility of physical well-being and likewise a potentiality of weakness and disease.

The idea here in mind must be made clear even at the expense of tedious repetition, for upon its meaning seem to hinge the vast possibilities of a future programme for the health of society. Under the former rule the tendency has been to regard the health of the individual too much as a matter of family breeding. Those whose children were strong and well were listed as "sound parental stock," and those whose children were sickly, as inherently diseased. But a radical change has come. It has been found that a child sound at birth may become permanently diseased through neglect of a certain set of controllable environmental factors; and that a child seemingly weak at birth may be made strong and rugged through the strict enforcement of certain well known measures.

Wherefore, it is now being accepted as a new rule for civilisation that the health of the ordinary child is not necessarily real but merely potential, that health is a thing to be obtained through right care and practice just as is the case with morals and civic righteousness. In short, the situation as now understood seems to present itself to the public mind as follows: The health of the individual is merely a latent inheritance from the common race stock. If you would have it as a fact, then, work for it accordingly. You may make physical health a beautiful and radiant affair if you are willing to pay the price of its accomplishment. Good health for practically all the people, and that as a grand public and private achievement—

such is the stirring vision of which the public mind is now getting its first alluring glimpse.

HAS THE EUGENIST FAILED?

The modern eugenist has led us far into the wilderness, but he is now coming back. He has pursued a too negative programme of research and has found too much supposedly inherent disease, deformity and degeneracy. As a result of this and other one-sided quests a social, and even a racial pessimism has beclouded our vision and misguided much of our effort at self-improvement. But under the extreme necessity of recruiting a large sound army and in the midst of the terrible death-dealing experiences of the war the inherent health and physical superbness of the common race stock has been re-discovered. We have found that this inherent health and potential strength is a common racial treasury to be brought out only through wise effort and that this positive side of human inheritance far outweighs the negative side.

The eugenist has been working on the negative side. He has played up his conclusions before the public mind and made the morbid appear as the rule instead of the important exception, which it is. He needs to trace out more of the overwhelming number of positive and wholesome race factors and give these a wide publicity. It is true, to a certain extent, that "blood tells." Some diseases and some malformations seem to be transmissible, but these exceptional matters of weakness will tend to disappear as we proceed with a sane, constructive programme of public health meas-

ures. As soon as the people at large become acquainted with the general plan and the purpose of the health movement they will gradually work out their own physical salvation.

Wherefore, like the ore which comes out of the mine and must pass through many processes before it is ready for the open market, so is the crude treasury of physical and spiritual wealth which comes into the world through the instrumentality of common childhood. All these elements must be brought out through wise effort and passed through the crucible of extreme care and safe-guarding before they are ready for public service. Thus we have a sort of continued self-realisation of health inheritance as a part of the complete race experience.

THE EVERLASTING TIE

Many writers seem not to have discovered the real tie that binds a people in a close bond of fellowship and mutual good-will. It is not so called common blood and racial kinship but common experience of trial and tribulation, of suffering and sorrow, of treasure and triumph. We should become cold and inhuman indeed did we not have to assist one another through the common racial experiences. We should soon lose sight of the needs of the young and ignore their resultant suffering, were we not compelled by force of circumstances to assist them constantly with the problems of their existence. So, a Wise Providence has placed before us the never-ending task of assisting the young to be born and to struggle through the manifoldness of

experience out of which the full-blown human personality can be evolved.

And, within this task of helping all the children to grow up, there lies the plain public duty herein advocated, the duty of assisting the young to a full realisation of his potential health. We may at first shrink from this call to service, but once it is faithfully answered, we shall find the sympathetic cord which binds one generation to the next.

COMPULSORY HEALTH

Thirty-seven and a half per cent. of all the children born in Great Britain are dead from various causes—mostly preventable—before they reach the age of fifteen. Thirty-five per cent. of the first three million men which America examined for service in the great war were found to be physically unfit. The chief items of rejection referred to eyes, teeth, heart, feet, hernia, underweight—nearly all matters of easy prevention if treated in time. Repeated surveys among school children have revealed the fact that only a small percentage happen to combine in their make-up all the factors of natural unaided good health, that the great majority suffer from a list of minor ailments, any one of which through neglect may become a chronic interference with ultimate good citizenship. Eye-strain, adenoids, bad diet, under-nourishment, nerve disorders, and the like—perhaps ninety-five per cent. remediable—these are the first great stumbling blocks to a high and happy state of civilisation. These also indicate the first and fundamental duty of any

municipality or commonwealth to its members as being the promotion of a strong and aggressive programme of sound good health for all.

We are most certainly approaching a policy of compulsory health education. In the old school the delinquent was the child who quit. Now the delinquent is the parent who fails to send him. Formerly sickness among children was a sort of will-of-God chargeable to no one. Now the illness of the child is about to be checked up to the authorities who are responsible for the common weal. The commonwealth is the common health, and for the sake of this treasury of common goods the common individual must be required to obtain the best possible health for himself and the members of his family, and preserve it so.

PUBLIC SCHOOL ENLISTMENT

Granting first of all the right of the individual parent to determine the school of healing and the practitioner whereto his child is to be taken for treatment, the public is getting ready to demand a physical examination of all pupils at the time of their annual enrolment in the school, and as much oftener as public safety seems to demand. The physical condition of every child will be listed on a record card, with full recommendation and request for treatment. The request will perhaps avoid prescriptions and will assume merely a demand that the parent attend at once to the needs of the case in question and be able to show reasonable results. In order to avoid the possibility of favouritism of any particular school of medicine or

healing there should be in many cases of disease—and doubtless there will be permitted—an option between a free public clinic and private treatment by the family physician.

For the sake of the individual and for its own welfare public authority must go further. It must attack the ailments of children before the little ones are old enough to enter school and clear out disease and insanitation in every place wherein these may be found. Whenever the people themselves once inaugurate this aggressive measure of early prevention of disease they will quickly learn how to accede to its demands and even to give it hearty support.

ROOM FOR ALL SCHOOLS

Since medicine and healing are not as yet standardised as exact sciences, I hold to the view that every form of treatment, new and old, should—with some cautions and provisions—be given its chance. During the world war all the great religious bodies—many of them hitherto bitterly in conflict one with another—were invited to come in and offer their several forms of ministry. The trial worked charmingly; and as a result these spiritual foes have come closer together than ever before. So, I should say to all the "pathies" in medicine and healing, "Come on in and do your part. Only you must work together in a team and supplement one another. Where one fails the other may succeed. None of you has the whole truth about healing, yet each of you may have at least one valuable

truth. Come on in and join hands and hearts in the service of the common good."

And in this connection, it must be urged that the time has now come for us to take the administration of the public health out of the hands of partisan specialists and place it in charge of wise and broad-minded laymen—those who will give every school of health treatment a fair test as to merit and results, and who will render on the basis of this a programme of guidance to the public.

LEAVES OF HEALING

As exemplified by the grand health programme conducted by the Red Cross during the war one may catch a vision of a possible world-wide crusade for the combined physical and spiritual healing of the nations of the earth. When the American Red Cross hurried into the hungry and disease-ridden back areas of France with its food and health for the starving women and children the heart of that suffering nation was deeply touched. Not only were the emaciated mothers loud and continuous in their thanksgiving and praise for the generous relief which America had brought, but stout-hearted and war-worn Frenchmen far out in the trenches burst into convulsions of weeping upon hearing this strange piece of epoch-making news.

And so, while rivers of blood of the heroes slain were flowing down to the sea and men along the battle-lines were skulking under cover to strike one another down like midnight assassins, God was forcing a new

way of ministry among the innocent, suffering humanity back in the homes of the warriors. With tears and tenderness the Red Cross continued on its heavenly mission bringing health and healing and spiritual comfort for the innocent and helpless victims of the war. Without including the immeasurable blessings of relief and succour which it carried to the wounded soldiers, the account of its ministry to the women and children back home will go down in history as one of the brightest pages in the history of human welfare.

A VAST HEALTH CRUSADE

And now we come upon a most promising and far-reaching vision with which the re-makers of civilisation might well be inspired. It is this: To unite their efforts and organise their forces on a gigantic scale for the purpose of conducting a health crusade to all the war-torn peoples of Europe and, incidentally, to all the world. The best work undertaken by the church missionary societies in foreign lands during the past generation—a vast work which has never received half its deserved praise and credit—the best work done by these bodies has been that of a combined programme of health, sanitation, general education and spiritual nurture.

But this wise and generous conception of missionary health service is too big an undertaking to be turned over to a few struggling church societies. It should be immediately taken up by the great and enlightened nations as part of a mighty scheme of regenerating and redeeming mankind. Every item of equipment and

every dollar of the cost should be charged to the nations in the compact and their efforts should proceed along the lines followed by the American Red Cross service in France, as sketched above.

If there could be conducted among the war-depleted nations of Europe a vast missionary health crusade as here suggested the hearts of the people everywhere would be melted with sympathy and tender regard. The mission should proceed itself with careful propaganda and its offerings should be absolutely free for the taking to all of the former friend and foe alike. Its motto of service should be, in the phrase of the Great Master Teacher, "Whosoever will may come," and yet no one should be compelled to partake of the proffered benefit.

By thus first saving the bodies of the wretched and disease-ridden people wherever found, the soul's salvation would become a natural sequence. Touched by the generosity and the magnanimity of their benefactors, and reassured of the absence of any selfish or ulterior purpose, the hearts of those ministered unto would be softened and they would naturally desire a spiritual fellowship with the missionaries. What a healing for the war-sick millions, what a balm for the gaping wounds of the former belligerents, what a blessing to the unnumbered generations yet to be born on the earth, if only the powerful governments recently associated as the Allied powers should see fit to turn over a part of the mighty accumulations of war machinery for a world-wide mission to carry health and spiritual healing to the bleeding heart of the millions of the needy wherever found!

Finally, the great health crusade must have its more intensive counterpart here at home. If we may judge by the humble confessions of the entire medical fraternity as voiced at a recent national meeting at Chicago, medicine was never less sanguine of its ability to cope with disease by means of merely curative measures. The influenza epidemic seemed to baffle the best skill of all the schools of medicine and to confuse all their once cherished methods. However, there was perhaps never as to-day so hearty agreement among all schools of healing as to the value of clinical examinations and records of the physical conditions of all children; and as to the value of general team work in regard to preventive and prophylactic health measures.

So, the motto of the new democratic health crusade here in America should be: A complete, systematic and continuous system of helping all the young to realise their entire potential inheritance of health and physical well-being.

XI

A Changed Conception of Loyalty

The thought atmosphere is now vibrant with a new ideal of patriotism—a form which implies a readjustment and a strengthening of the loyalty of lesser degree—and its significant watchword is loyalty to Man. The rights of the whole of humanity are paramount to those of any nation of human beings. A deeper understanding of the universal heritage within Common Man is now the order of the day and it promises mighty things for the future of the race.

The world war has thrown us all back upon ourselves for a new conception of loyalty. That magic word, patriotism, as formerly understood, is now under sharp scrutiny. Or, at least, its real significance is being consciously reorganised in the minds of the masses. As lured on by the ideals of the American Nation in its management of our part in the great war the attentive supporters back home found themselves undergoing a strange transformation as to what is worth fighting for and what is not.

LOYALTY A RACIAL INSTINCT

On consideration we find that loyalty is a distinctly human trait, that it is an aspect of the racial instinct

for warfare and general combat and that its exact definition is always modified by the circumstances in the case. There is truly such a thing as loyalty among thieves. The idea of loyalty first comes sharply to the individual during what we call the gang age in boys. And there, for the time being at least, its considerations outweigh those of the home, the school, the church or the state. Upon receiving the evidence we cannot question the fact that ordinary boys may be led into committing forms of crime and misdemeanour if urged on by the spirit of their gang; and that they may regard it as their first sacred duty to defend themselves to the extreme limit of excluding the rights of the adult governing institutions listed above.

Those who best understand the nature of boys never venture to break down by any violent force the strong tie of loyalty which binds together in a secret and sworn compact the members of the gang. The only safe policy in dealing with such a positive force is to reorganise and re-direct it. The final procedure is to show the members of the boy gang how they may divide their loyalty without giving it up or weakening it; to show how to be loyal to the group when it is acting within its rights and to the institution with which it clashes when it is not. After a careful presentation of the claims of all sides and the full merits of any given case, the boy gang which set out to commit some kind of deviltry may be led to perform some kind of valued public service.

MEN AS OVERGROWN BOYS

A prime difficulty in respect to the continual growth of a new race is the individual problem of a complete unfoldment of one's own life. Character grows by epochs or stages. For example, the instinct for vocational adjustment does not awaken till the man is practically grown physically. For that reason, lacking adequate experience and the advantage of an inner desire, the boy who quits school early and goes out to earn a living nearly always gets into a "blind alley" and remains there. He is thus destined never to know the real personal significance of a self-chosen life work and his effort will be correspondingly dull.

So with loyalty. Thousands of otherwise good men never pass the gang stage in their conception of loyalty. It is a form of retarded development. They do not grow to the later point of normal development, that of regarding themselves as keepers of the majesty of the law and defenders of the integrity of the nation. So the criminal or the convict is often a very good man with a very boyish point of view—the idea that the law is something which the people obey only because they must, and which they disobey whenever punishment therefor seems to be avoidable.

A COURSE OF TRAINING

Our chief fault has been that of trusting the individual to mature his mind and judgment unguided. Loyalty and patriotism are terms which necessarily imply a course of training of some kind. But it must

become a part of the accepted duty of the various schools to see that every individual passes through all the stages of the course in patriotism until he is able to think of his own career in relation both to the life of the local group and the life of the race at large.

The crowning effort of the unfolding individual, as regards loyalty, must be the discovery of his unity with the life of common mankind and the resultant inner conviction of his duty to support any course of endeavour which tallies most closely with the inherent demands of the race. This is race loyalty and may become race patriotism, than which there is none higher. The duty of the school to see that the young pupil slowly travels in outline over the general path of race experience implies a very exacting method of treatment of the learner's growing conception of loyalty, so that finally he may remain true and faithful, to the gang, the school, the home, the church, the community, the nation and the race. After the various steps have been carefully taken in such a course, it is entirely reasonable that a very ordinary type of individual may become enthusiastically loyal to the rights of all of these.

AMERICA HAS LED

Perhaps America will receive the credit for having first pointed the way to a higher loyalty than the national. Her early struggle for independence established for the time being a fine type of loyalty to personal liberty and individual rights. But that form of patriotism has now come to be regarded as rather

boyish and selfish. The civil war raised us a step higher and taught us as a nation the meaning of loyalty to an undivided self. Throughout all her periods of struggle for independence, freedom and a united nation, however, America never arose to the conception of a free humanity. That she slowly stumbled upon during the world war. For the first two years of the European struggle America did not see this crisis as in any vital sense her own. And only after her ancient "rights" began to be ignored by the Prussian war lords did she come to her full senses as to the meaning of the situation.

It was a charming transformation which came to the hearts of the American people in the spring of 1917 and continued from that time on to grow in magnitude. To shift from a selfish patriotism of mere defence of one's rights and liberties to a patriotism in behalf of the rights and liberties of all humanity is a startling change for a hundred million people to accomplish in six months' time. But we did it.

A NEW NATIONAL BUSINESS

So the American nation changed its business in a very brief period of time; and along with that came a change in its loyalty. Without detracting from the old national loyalty the issue now became world loyalty. It is interesting to consider briefly here how the new purpose made nearly all the old lines of trade and activity look little and mean. Men in control of those types of occupation which could not put themselves on a win-the-war basis were glad to suspend

so that all concerned might change their work or offer their services to the nation.

There quickly developed a new and eager interest in the history and the geography of the nations involved in the conflict. Old maps were brought out and new ones were constructed while all the masses of our people watched the re-making of civilisation. Common people were now thinking in terms of human interest and race desire. It was found to be quite as easy and far more interesting for the ordinary person than to think in relation to the affairs of local gossip. And it is perhaps true to say that the common mind of the American people was never before so pure, so unselfish and so exalted as during the war period.

SOME PECULIAR BY-PRODUCTS

Some curious incidents of the later months of the war period are worthy of note here. There was a marked decrease in crime. With high wages for labour and the whole country backing a great human cause only the semi-insane could think of doing any criminal violence to society. Prisons were depopulated. Men regarded as dangerous felons were now fired with a true patriotic zeal to go into the ranks and die, if need be, for the cause of human liberty. Only the children increased their wrong-doing, but that was attributed to the absence of the usual restraints and their natural tendency to view the war as merely a bloody struggle for physical supremacy. And they, too, near the close of the conflict began to sense

the higher purposes thereof and to mend their ways accordingly.

Another conspicuous incident of the same period was the rise in the general public health. It is true that the influenza epidemic swept over the country and carried away some hundreds of thousands of victims, but the cases of sickness and the deaths from general causes were greatly reduced. Diseases connected with the digestive tract were especially less frequent during the year or more of national food conservation. The American habit of over-eating was forced to suspend; and this was perhaps the cause of the cutting down of the sick list.

WE CAN NEVER RETURN

America can never come back to her old type of mere national loyalty. She has awakened to her consciousness of fellowship with all the peoples of the world. The frightfulness of the Prussian enemy, the wrongs they perpetrated against the aged and infirm who fell in their path and the innocent childhood which they so ruthlessly sacrificed to the god of war and greed—all this pricked the conscience of our people to the core and brought them rapidly to their new conception of the war as a servant of human freedom.

So America will never be satisfied with merely a local and a national patriotism. She will never be satisfied with merely defending her rights and withholding her own possessions against the encroachments of a possible enemy. She must now have an inter-

national mission and that in the form of some great human service. The next great struggle in which the American people will possibly engage may be either death-dealing or bloodless, but it is practically certain to be a struggle to give something to humanity and not to take something from another nation.

But this loyalty of Greater America to the new-found heart of common humanity is a much sweeter and dearer thing than the old form of loyalty of self-defence, and yet it includes that. Its practice amounts to a guarantee that the rights and liberties of her own people will be taken care of even better than before with this cheering knowledge of the racial need as a basis of procedure.

THE PROBLEM OF RECONSTRUCTION

The chief task of reconstruction in relation to the age-old human instinct of belligerency and its important aspect, loyalty, now begins to appear, and that as a phase of the central idea of this entire discussion, namely, to make humanity acquainted with itself. Just as fast as the chosen leaders of the nations proceed with a simple programme of teaching all the people what the great human dispositions are, the fact that they are a common racial heritage and how these inner cravings may be satisfied through the experience of the common affairs of society—just as fast as they thus acquaint the common people with the nature of Common Man, so quickly shall they be able to guide human society onward and upward toward a goal of universal peace and contentment.

It is unnecessary to argue that no advanced course of public school training is called for here. For, under right methods, it is possible to lead even those possessing the mere rudiments of a general education to an understanding of how the common individual may slowly discover himself and the best elements of the race life as being identical in their general make-up. But, to reiterate, the natural method of self-discovery and of discovery of the heart of humanity is not through the medium of any text-book course. It is rather a participation, as one grows to maturity, in those great activities which wrought the civilised world out of confusion and made man the superb creature which he is to-day.

A VOYAGE OF DISCOVERY

Human life is a great voyage of discovery throughout, but there are certain epochs therein which mark conspicuously the individual's discovery of some new relation of himself to the group life, and all this tends to explain the increasing spheres of his loyalty. At about ten or twelve years of age there is the "discovery" of the gang with its consequent call for loyalty. Because of a possible conflict of authority there is now likely to be a discovery of the school as possessing rights which deserve respect and obedience. Then, during adolescence, there is the discovery of the tribal consciousness with its new sphere of compulsion. Later comes the discovery of the home as an institution deserving of fidelity and sacrifice. Again there is a discovery of the community as representing some

one's sacrifice and as calling for every one's share of service. Still again, there is the discovery of the nation as an institution deserving of one's support and defence. And at last, there is the charming discovery of Man as deserving the highest form of loyalty of all the things under heaven.

As a tremendous force for arousing the people to a sense of their national loyalty and of driving home to all a deep conviction of one's duty to his country, the late President Theodore Roosevelt has perhaps taken the most conspicuous place in the entire history of our republic. And as a prophet and spokesman in one of the charming new conceptions of a world patriotism, the name of President Woodrow Wilson to-day heads all the list.

So the common individual, slowly ripened into a rich human soul, comes to the full race consciousness and to the point where he is willing to subordinate all other earthly considerations to the well-being of his fellow man. Thus finally may all the peoples of the earth become bound together in a permanent bond of friendship and good-will, for God has never permitted man to know a higher type of loyalty.

XII

War as Dramatised Altruism

"All the world's a stage and all the men and women merely players." Indeed. As seen from afar the world war was one of the mightiest dramas of which the human mind can conceive. And the fact that the chief actors in the terrible affair were consciously playing before a vast audience doubtless influenced the final outcome far more than has yet been explained. For the first time in the history of mankind literally millions of people have been privileged to sit at the breakfast table and review in brief the tragic scenes of a world on fire. This making of history while you wait was at once so dramatic in its form, so vast in its dimensions, and so thrilling in its potential meanings for the future of man on the earth as almost to daze the mortal understanding.

PERMANENT PEACE NOT ASSURED

The mere fact that the whole civilised world is now sick and tired of war, and the further fact that all the great nations are willing to enter a league to enforce peace is no guarantee that warfare among mankind is permanently ended. Man is a born fighter. His belligerent instinct will not disappear unless this

inheritance gets in the way of his physical existence and causes complete self-destruction. You may pet and tame the puppies of the bulldog for a dozen generations, by careful management making each individual lead a quiet, pampered and peaceful life. Even so, but the last litter will inherit the same old fighting bulldogism all ready savagely to tear and mangle the enemy who may arouse him.

So with man. No amount of taming will ever cause his fighting instinct to disappear. The only hope is to teach him to fight constructively rather than destructively, to fight for his highest interests as man and never against them, to fight to save and to heal rather than to kill and maim his fellows. As urged above, we have failed utterly in bringing about any essential change in the age-old inherent nature of man, but we have scarcely begun to realise upon our possibilities of directing this persistent heritage toward higher aspirations during the formative period of individual life.

Man has slowly learned how to harness the destructive energy of fire, of the lightning, of the winds, of the waves. These things which he once trembled before are now to some extent his servants. Now the greatest task of all time confronts the human ingenuity: To find a way to control and direct the terrible energies which the Infinite has planted forever within human nature. Can he do it? Can man master his own spirit through practical guidance of his offspring during their formative period? To do so is to solve the problem of the ages and to render warfare on the earth no more forever.

NONE CAN STAND ALONE

War as a profession is an obsession and soon becomes a menace to the individual so engaged as well as to the world at large. So is the business or commerce an obsession if carried on as an exclusive end of existence. So is professional religion in its tendency a dangerous occupation in so far as it exalts itself above the other great affairs of human existence. To win the race for Man all these must take their place in a federation or a democracy of active aims and purposes.

Although the fighting instinct can not be starved out of the race it can and must be directed. The fighting impulse in boys is just as divine an attribute as the play impulse in little children. Both can go to "the bad" if misdirected, and both may be turned slowly into good. The belligerent tendency is nature's first crude way of calling the boyish individual out upon the stage of life where he is conscious of an audience. He fights for some imagined right, but always before an audience either present or absent. In his mind he has his backers, his "rooters' club," his promoters and propagandists. The real or imagined reinforcements of these constitute his "morale."

CONTROL OF FIGHTING INSTINCT

So, the problem of permanent peace appears as one of careful self-study on the part of man, with the particular purpose of learning to direct his instinct for belligerency. The world leaders who are now warm with a desire to establish a league of nations

will do well to look into this inherent source of human conduct rather than to try to deal directly with a generation of adults perhaps already theoretically trained in the lust of war. The best agency for universal peace is therefore not a treaty or a solemn compact between nations, but rather a mode of education and training for all the human young.

The only natural fighter among mankind is the twelve-year-old boy. He is instinctively eager for combat and blood-letting, either as principal in the game or as a close second. We call out an army of youths and re-arouse the fighting instinct after it has subsided and given place to the love-making instinct. No eighteen-year-old desires to fight. He longs to go-a-courting. What a tragedy to call him to war! His only recourse now is to go into the bloody affair with a secret pretence that his martial conduct is applauded by the one he loves. He is now a willing warrior only to win more of her approval.

THE DRAMATIC ELEMENT OF WAR

There is much justification for the idea that the martial spirit in normal man can best be directed to higher activities if we take careful account of its dramatic nature. Perhaps never before in the history of human struggle was the individual warrior so conscious of an audience as in the recent conflict. He felt that his every move was being watched by a vast company of backers and that he was therefore all the time a subject of either applause or dismay.

America alone spent hundreds of millions of dollars

on morale, to prove to our troops that we were a constant witness of their deeds and a hearty applauder of their every semblance of heroism. Never were common men apparently so willing to plunge into a place of certain destruction, as they went forward almost intoxicated with the tremendous applause of their officers, their comrades, the officials of the nation and the many dear ones back home. They proved that it is easy and even glorious to die if the manner of death can but be that of a dramatic heroism.

The moral for the reformers of society is here most apparent. They must satisfy the belligerent nature of the young with something that is at least dramatic, something that will call for struggle and hard personal sacrifice and the possibility of an applauding audience. There must be set a great national stage, and perhaps not infrequently a mighty, constructive world drama sufficient to bring a thrill and loud expressions of approbation to the multitude of witnesses.

RE-SET THE WORLD STAGE

The chief element of glory in the conduct of the main actors in the recent conflict was the fact that they were in the rôle of players upon a mighty stage. The slaughter of human beings involved was a terrible but not a necessary part of the momentous drama. Substitute, if you will, a mighty conflict with one of the terrible forces of nature without. Make the task one of vast trial for the endurance of the chief actors and one involving not a little risk of life itself, and the glory of the drama will continue. If a common man

will die willingly for a certain portion of mankind—his own country—much more gloriously will he risk his life for the sake of all mankind. The Nazarene did it and startled the world with his dramatic sacrifice. Other men will gladly do it, if the conditions can be made right for such a tragic ending of life.

Now we come to the idea of a possible substitute for war. Not merely the valuable meek heroism of the athletic field and the theatre but a form of real heroic action with a part of the world as the stage and a great army of players—that is what we seem to need most as a form of satisfying the combative-heroic instinct so deeply imbedded in the human nature. The great nations, one at a time or all together, can set a stage of vast dimensions for a constructive struggle with some mighty obstacle in the path of human progress, for example:

Removing Mountains. There are vast mountain areas on all the continents as yet scarcely touched by the ingenuity of man. It is conceivable that these—or certain of them—might be declared a common possession of all the contiguous nations and that a million men with machines to support them might be set to work leveling a mountain into a fertile and habitable plain. Imagine the gigantic machinery to be invented, the superb test of inventive genius, the happy horde of workmen with their splendid motive of service for Man, the long lines of comers and goers in the many radiating directions, and the millions of eager on-lookers and applauders among the expectant peoples in the distance.

Transforming the Desert. Almost immeasurable

tracts of open land on some of the continents are still in the form of a barren desert. To water these and turn them into beautiful garden plateaus might again engage for years the heroic effort of whole armies of men. The overcoming of nature's time-worn arrangements—such, for example, as the lifting and diverting the waters of a river like the Columbia—would constitute a project upon which the eyes of at least a whole nation might be centred. When the Dutch finally complete the epoch-making task of draining the Zuyder Zee, all the nations of the globe should gather at a suitable place, through their delegates, and put on a celebration that would rank conspicuously in modern history.

Conquering the Sea. The mighty monster of the deep is in many respects still the master of man. So far he has only been able to toy with it. Still the terrible waves roll on, wasting more energy than is controlled by all the machinery known to human intelligence. To harness these surging billows may alone conceivably become a human project of a magnitude hitherto unknown.

Mastering the Air. Likewise, the infinite energies of the atmosphere, the winds and the mysterious power of the air currents—to conduct a world movement into the vast depths of this Unknown and bring back its fuller subordination to the convenience of man might call for the sacrifices of a million heroic souls.

WHAT HATH GOD WROUGHT?

So the Hand of Infinite Wisdom has already set the titanic stage, in the mountain height, upon the desert

plain, in the rolling sea, in the swirling air, and many places elsewhere—and He has said unto Man, his highest creature here on the earth: Behold the place whereupon to play the great dramas of human existence. Enter in and play thy part heroically and conquer the mystery of these things. If thou failest, then die gloriously in the effort and the world will applaud thee while thou fallest and another takest thy place among the players.

So the peculiar form of warfare and the killing of man by his fellows as involved therein, is seen to be but an incident of that greater thing, namely, the Divine Urge which slowly evolves out of the depths of the eternal human inheritance and lures Man on to some mighty project of a heroic character. When there is in the world no longer anything worth dying for, then there will certainly be far less left to live for. Man must be and will be heroic.

PUBLICITY THE NEW SECRET

Publicity of what he is doing and that to all who can be made to attend—this is one of Man's finest new secrets of self-direction and peaceful occupation. To know the inherent nature and to know how best to govern its unfoldment in a well rounded personality—this is the twofold aspect of the thesis of this entire series of discussions. To know how to present his deeds to the public mind for daily criticism and correction is now to be one of the first instrumentalities of re-directing civilisation.

Secret treaties and secret diplomacy are now out of

date. One of the outstanding features of the great war was the almost brutal frankness of the British Government as it announced its heavy losses at sea and its several appalling losses of men in battle. But this same open dealing bound the people of that nation in a closer bond of unity and a deeper determination to win. Until it all came to pass no living man was capable of imagining the achievements of the superb British people during the four years of agony.

In ten thousand hidden places to-day individual men and women and small isolated groups are doing things important enough to be heralded everywhere. We have as yet lamentably inadequate facilities for a general interchange of ideas and ideals in regard to the common work of life. How can all have the benefits of what each one has learned how to do—that is still a baffling question for publicity to answer.

AN OPEN FORUM

During the world war all the American people participated in an open forum. In a figurative sense the great war zone and the hundreds of industrial plants were but a vast laboratory where the people's ideas were being tested and proved. At each dramatic turn in affairs the decision as to the next step and the final judgment as to its worth were to some degree left to the people themselves. The people back home changed their entire mode of life to suit the demands of the fighters and the war workers. These in turn modified their effort again and again to make it conform to the derived opinions of the masses in the rear.

During the period of the four year struggle, and that for the first time in history, the world at large enjoyed daily publicity in regard to the progress of the only big task before the human mind. For once and in a thousand situations the human family exhibited itself, each part to the others. And almost daily each part corrected its effort in the light of the trial and error of all the others. It was marvellously stimulating, this watching of a world in the making. And while it rightly made the petty affairs near about look mean and insignificant, there was a compensation of intense happiness in living and witnessing the world drama. We were most certainly approaching the cosmic consciousness as a type of mind for all ordinary people when the white flag finally went up.

WHAT ABOUT THE HEADLINES?

On the day of the announcement of the peace armistice, when bells were ringing, whistles blowing and the masses running hilariously upon the streets, a small boy hurried to his mother breathlessly to ask, "What will they do for headlines in the papers now?" That childish exclamation is symbolic of a startling challenge which now might be appropriately made to the elected leaders of the new order of civilisation—What shall be in the headlines now? What event can you stage with such dramatic effect as to engross the attention of the whole people and give them the immeasurable benefits of thinking together and acting as one mighty human family?

The psychology of human behaviour implies a study

of the psychology of publicity. The newspaper and the magazine are our greatest text-books and these are being written by the people themselves. How properly to give publicity to current events, how to deal fairly and honestly with the public mind through the medium of news reports and advertisements, is becoming more and more a problem for the entire people to solve through their appointed agents. For, with the great mass of mankind sitting daily in judgment over those in the positions of responsibility—as determined by the public reports of the conduct of these—the progress of civilisation will go on a pace more rapid than ever known before.

Finally, let us hope that there may be established a great international congress of nations, incidentally to keep the peace, but practically to legislate in the interest of all mankind. To stage some big world project for every season of the year, to keep the people everywhere in an open forum of discussion of these cosmic affairs, to establish a permanent and generous means of universal publicity of the major events as they pass and to unify the minds of all the inhabitants of the globe—this hints at the enticing and gigantic task of the permanent reconstruction of society as it appears above the horizon of human endeavour. If we can thus continue to stage a series of mighty dramas, giving occupations and opportunities for heroic sacrifice to a million at a time, the instinctive desire for the war drama will be satisfied and we shall continue to dwell in peace together indefinitely.

PART TWO. THE QUEST OF THE INDIVIDUAL.

XIII

Are We Ready for Democracy?

Now, it may be said that we have found a substitute for the superman as a standard of guidance for society and that we are highly satisfied with him. Already his sturdy form entices us. Indeed, he is a most noble and inspiring creature. But he is none other than the every day human being, inherently possessing the so called normal faculties and following daily that plain and worthy course of life for which his heart instinctively yearns. Kings must bow to him, all the elect of the earth must do him reverence, and all who would be completely saved must touch the hem of his garment. He is the superb better self within us all. He is not confined to place or rank or sex. Sometimes in the field or the factory or the senate or the presidency, we may find him; sometimes in the kitchen, or sweatshop, or nursery, or drawing-room, we may find her. As we travel abroad throughout the country we may meet this person in various places and disguises, but always and ever the same cheerful, hard-working, exuberant soul—one in whom life and love and labour are daily combined in one superb effort.

ARE WE WORTHY?

But as a population of adults are we ready for the change? Are we prepared for the society of the

Common Man; not as a whole people but as individuals? If the victory over the superman of Europe is to become really significant as a usable achievement here in America we must not only apply its best conclusions to the bringing up of a changed type of personality from the juvenile ranks below but we adults must experience a change of heart of our own. We must purge ourselves of our selfishness, grossness and meanness and mount to a higher plane of daily experience.

And just as it was urged in the earlier part of this volume that a true democracy can only be grown, and that is to be accomplished through the righteous development of the young, so with the spiritual democracy from this time forward to be proposed; it must be grown in the hearts of our adult generation, and that as a part or an aspect of our ordinary daily routine of duties. We must be born again. The times demand it. Our desire to harmonise with the new world democracy makes it imperative that we reorganise both our conscious and subconscious types of thought.

THINKING WILL DO IT

In order to put down the supermanism in our daily consciousness—and then to redirect our reactions toward the world of outer progress and improvement, it will become necessary for us to see ourselves as acting in a new relation to people and things. Much of what we prized for its own sake must now be measured in terms of its worth in the regeneration of our hearts and the renewal of our shriveling spirits. No

man can serve two conflicting masters both of which seek a supremacy over his heart, just as society at large has failed in its attempt to recognise at one time the oppressing ideals of the superman and the common man. The Dr. Jekyl-Mr. Hyde type of character is a monstrosity if not a practical impossibility.

But deep down within our natures there is a self far better than that of which the world gets a hint from our every day conduct. The majority of us are in such a hurry to get some unimportant thing done that we lack time in which to search our own souls for the element of sublimity and light which lies hidden within. There is something so genuine, so wholesome and so inspiring in the ordinary person, once we know him through and through. I am satisfied that this better quiescent self may be made to dominate the every day conduct. The problem involved is largely a matter of rightly organising the thoughts and practices which constitute the routine of personal experience. The mass of the people, we shall find, really intend to have their lives ring true. But somehow certain hard adverse conditions have fixed them in a path much lower than that marked by their ardent dreams.

A PHYSICIAN OF THE SOUL

There is a practical call everywhere for a physician of the soul, a healer of the deep wounds of the spirit. Here indeed will be found the most intense suffering to which common mankind is subjected—the anguish of regret, the bitterness of disappointment. We have farm crop advisers, vocational advisers, and the like.

And now every community needs its spiritual advisers. While we wait for the slow action of the communities in the matter of an earnest spiritual readjustment, it would be a source of great delight to all those who have the time, the means and the disposition to go about the earth in an effort to assist the doubting and despairing to make out a new and constructive plan for their lives and to start forward in the realisation of their dreams.

Many years of secret dealing with those who have temporarily lost the way of happiness, have brought some of us a large fund of experience as to the perplexities which disturb the inner consciousness. And we feel certain that the effort of the expert student of humanity to heal these hidden wounds may be quite as successful as that of the specialist in any other field of endeavour. Indeed, it may be doubted if one can ever fully comprehend the essential soundness and worth of our common humanity until he has been made acquainted with those deep-lying difficulties which enshroud the despairing soul.

FOUR GREAT EPOCHS

Rightly understood, the life of the common individual is constituted of four great epochs: to laugh, to labour, to love and to look up. The laughter of life is the sum-total of the happy experience of childhood and youth. The three other serious concerns of human existence cannot be made to impress seriously the mind of the young. For him very much forward looking is practically impossible. Our planning for

him and our preaching to him is chiefly our own affair, at best possessing for him only a borrowed interest. If we have finished his present course, we may look back to him but he cannot—will not—look forward to us.

So with labour or common industry. One's passionate fondness for it is a growth. The best motive for work on the part of the child is the immediate object being dealt with, the obstacle being overcome or the structure being set up. But labour to the well balanced adult personality is a satisfaction of the soul, entering into the realm of his finest dreams. Industry to the child is a mere act of achieving; to the adult it is a fine state of being.

To love, to think well and favourably of one's fellows of every cast and rank—that also is a thing to be accomplished through practice rather than a thing which merely happens to mark one's character. It is a difficult task to teach the lessons of love-one-another to mere children or even to adolescents. It will be found that they instinctively look upon one another with not a little mistrust and suspicion, while they are yet crude in their judgments as to what is stored within the common nature of man. It is a slow and tedious process of self-revelation and of insight into the depths of human personality which finally enables one to look upon all mankind with general favour and optimism. We all have to learn to love or we shall never know how to love. And while the young cannot possibly anticipate a deep fondness for mankind, those adults who have passed through the epoch of sympathetic hu-

man relationships cannot possibly forget its fine lessons.

LIFE AT ITS FULNESS

But the fulness of human existence is a treasury possessed only by the soul who has ripened his career through much trial and error, and has at last found the durable satisfactions of life to consist not of the things which are seen but the things which are unseen. He has learned to let go his more youthful ambitions to get and to shine while he seeks the radiance of a serene soul within. The radiant personality, however, is not to be thought of as one who wears some fine type of garb, as one who stands aside from the common crowd. No, he trudges along with the others and to the outward eye he is like them. But to the discerning one he is marked by a peculiar supremacy over the fear, the turmoil, the anguish of soul which shrivels so many otherwise worthy personalities.

So, now let us go on with our quest of the Great Common Man as he is to be found in the society of the individual soul. Let us attempt in a practical way to find a type of individual life and consciousness best suited to make us harmonious with the new and practical type of common welfare which is an offspring of the great world struggle, and which will prepare us for a possible leadership in its continued realisation from this time forward.

I am anxious to have people regard their better selves more seriously and always as a possibility of achievement; I want them to regard even more optimis-

tically the potential worth of the children; I want every downcast one to learn to look forward again for the light which must surely come back into his life, in case he knows how to strive for this end; I want all the thinking, mature persons who are willing to give the matter a trial, to join me in a quest of the individual as best inherent in his own personality. And all this, let it be understood, is to be undertaken as a means of higher entrance into this grand new age of Man, and for the glory of Him whose divine purposes we should all desire to realise during our earthly existence.

Finally, there is one matter of which we who have tried out life in its various capacities have become more and more certain, namely, that our material existence fails to give us adequate satisfaction. Wherefore, we are the more determined to launch ourselves for an inquiry into the life of the spirit—to assume that Man is spirit rather than matter—and see what that will do for our individual peace and happiness.

XIV

Reorganisation from Within

High on a cliff we stood—my companions and I—and before us we beheld outstretched an arm of the mighty sea. Dim in the distance and near the further shore we saw a tiny object, seemingly the sport of the dashing waves. The others gathered at our side and the vision cleared under our steady gaze, until the form appeared to be that of a boat with a lone occupant tugging at the oars. Now the object was seen standing high on the crest of the foamy sea and now it disappeared in the hollow of the wave. Could it be possible, we asked, that an ordinary rowboat might weather the raging storm? To us it was a time of intense strain and anxiety. At frequent intervals we felt certain the oarsman must be lost; then again and again he would appear upon the crest of the wave seemingly in masterful control of the stern situation.

Now the daring boatman was coming nearer. We could begin to make out more definitely his form as he leaned forward and back in the struggle with the elements. And now we took notice of his manly form as he approached the uncertain shore. As we stood high on the bank above we found the occupant of the tiny craft to be a bronzed and muscular young man. The boat touched the landing, the youth threw the

chain over a projecting rock, clambered out and began to scale the precipitous cliff. Up he moved steady and sure-footed to the top. And to our great surprise the sturdy young hero, whom we had thought to be battling with the elements in a life-and-death struggle, came up serene and smiling. What had seemed to us such a dangerous and horrifying experience was to him an ordinary daily occurrence, a task which merely drew upon his well stored resources of strength and adroitness in managing a rowboat. He soon made us understand that he had been master of the situation every foot of the way over and that not for a moment had he expected to be overcome by the waves.

TRAINED INNER RESOURCES

The appearance, the manner and the frank expression of the young boatman described above were well suited to stimulate some valuable reflections upon the philosophy of life. Here was a youth who seemed to have been schooled and developed for a mastery of the sea. He was rugged and well rounded in physical appearance, quick to respond to every necessary movement in the boat, possessed clearness of eye, frankness of manner and earnestness of speech. His character seemed to bear every test for genuineness. Over and above all the real significance of his personality was apparent; it was this: although engaged in an effort at which tens of thousands of men of so called rank and high degree would have failed because of their lack of expertness, he was complete master of the task and he more than measured up to its requirements.

He seemed to possess within his being many unused resources which might be called out in time of real crisis in his work. Moreover, he appeared to be cool-headed, warm-hearted and at all times to act under the direction of his best powers. He was simply a young man who had had little practice in the vanities and superficialities of life and yet his better self had apparently been long trained to come boldly forward and apply its strength in the performance of the plain duties of his rigorous existence. In short, there was both an inspiring sermon and a profound system of philosophy suggested by the conduct of this plain young man.

How can we make use of this suggestion to the end that we may make out a way whereby to bring our own better selves daily into supremacy? The new civilisation just dawning demands such a personal reformation.

If the ordinary person would not have so much concern for making a mere outward show of superiority and worth, and would learn to relax betimes and to offer less stubborn resistance to some supposed evil person or thing in his environment, and would have less fear of violating some fixed rule or standard in the home or in society, and would be willing to make errors in the name of the Most High, he would thus show signs of being in communication with his true source of power. If, moreover, this same person would always endeavour to see the best side of the arduous task or the trying situation, and would act as if that best side were coming into realisation; if he would develop in himself the superb habit of seeing that

the divine nature come into supremacy—if the one who earnestly desires to find a higher way of life would persist in doing these things on every suitable occasion; then, I say again that he would discover his inner source of power, and nothing in relation to his daily life could, or would try to, or desire to, resist the truth that is being made manifest in and through him. His better self would thus be made supreme.

SPIRITUAL POISE IN WORK

Why do so many persons mentally pursue their work or struggle with their perplexities during the long hours of the night while they ought to be relaxed all over and wrapped in the peaceful folds of slumber? Why do so many awaken at dawn with a burden of nervous fears and a dread of the duties of the day to follow? Is not all this a result of habitually denying the better self the right of leadership in the performance of the appointed work of the day? To shudder at some preconceived error or defeat or failure in relation to the coming work of the day—all this is an indication of an unorganised inner life, or of a submerged spiritual self, and an evidence of much unnecessary stress and strain. The one who is thus restrained has not yet learned to realise that unfailing sense of power which is the peculiar possession of the one who achieves his work under the guidance of the Immanent Spirit.

So the person who feels best and who enjoys his work most throughout the entire day is the one who is superior, and who knows that he is superior, to any

situation that may arise and try him during the course of that day. But this superiority or bigness of dimension which we are here trying to understand is not one of avoirdupois or physical prowess or mere intellectual attainment. It consists rather of a high capacity for discerning—in spite of any manifestations of a lower degree—the divine natures of the people about one, and the divine aspect of things as well. This is what might be called the spiritual attitude toward people and things, and the one who has acquired it becomes a centre of attraction and of uplift to all who may come into the circle of his influence.

So the person of spiritual poise becomes my truest friend and helper by virtue of the fact that through his divine insight he regards me with tender affection and sympathetic interest, so that his mere presence, as well as his manner, stimulates the best there is in me. On account of his intrinsic worth rather than what he knows or appears to be, this true friend invites me both to become my highest and to keep in subjection my lowest self. I am then in an attitude for making real progress upon the higher way of life, for I make myself open and receptive to the forces that emanate from the Divine Spirit of All Things.

WHY THIS GHOST OF DESPAIR?

But the question arises: Can we make this lesson practical to the extent that it may have application to the lives of high and low alike? Especially will it lend itself freely to the assistance of the great class of earnest souls who are performing the common work

of life? The greatest factor in the transformation of this world we live in is work. Everywhere we turn we find men and women, young and old, with faces set like flint against the difficult and trying tasks of life, bringing about the realisation of the world's material purposes. But all too often, as we pass to and fro among the ranks of toilers, there meets our view the tired, listless gaze, or the pinched dejected countenance of some despairing worker at life's loom. Now we find it in the person of a great captain of industry, now in the form of one delving in the bosom of the earth, and yet again it is the distressing form of some good woman who is a slave to the work of the home. Indeed, this ghost of despair seems really to be almost no respecter of persons. High and low, artist and artisan, believer and infidel, orthodox and heterodox—all or nearly all classes seem to have within their ranks many who are infected with this insidious disease.

But how can one subordinate his work, no matter what or how difficult it may be, to the extent that the best there is in him may find full and satisfactory expression? A successful answer to this question would go far toward spiritualising the drudgery of common labour.

STRIVE ONLY FOR THE HIGHEST

Man at his best is a powerful instrument of achievement. The very laws of nature, old and eternal as Time himself, often well-nigh seem to stand in abeyance before the human soul that is kindled with the

fire of the Living Spirit. No ordinary obstacle can successfully confront him. He grows big and strong and powerful partly through and by means of the nourishment his divine nature receives from opposition. Does your allotted place in life seem little and mean and narrow? Then render it grand and sublime by means of your own inner transformation. Do you whine and complain and yearn for a position and material goods which, as you know, under present conditions lie hopelessly beyond your reach? Then strive for the high things of the Spirit, and these material objects will dwindle into insignificance before your view. But do you desire these worldly possessions and preferments for their own sake? Are you certain that your highest goal lies along that way of travel? Are the rich and great necessarily any closer to heaven than yourself? Can they reach any nearer to the stars? Have they any more room to expand their souls than you have?

And so we should like to urge a higher principle of life upon the world's workers, high and low, especially upon all those who feel themselves ground down by hard, relentless conditions. It is this: Cease longing for the unattainable in the material sense and cultivate assiduously your inner sense of superiority and worth. The Immanent Spirit, which dwells within you, may be made supreme over every ill or adverse condition. There is no real light ahead for the common toiler except through self-mastery.

WOMEN MUST BE FREE

It seems opportune here to make a special plea to the great multitude of aspiring, unselfish women who are enslaved to the work and drudgery of the home, and to the mandates of a heartless, cramping code of society. Need these things be? Are the like of you not held in bondage to two or three ideas that seriously menace the expression of your soul? Does not your constant fear of deviating from the exacting rules of the home and your little social group render it practically impossible for you to please either yourself or those whom you would serve in this way? Can you not vary occasionally from your fixed standard of order in the household and from your set rule of having the meals just so, and sit down in the midst of some disorder and confusion and relax all over and expand your being and imbibe from the Great Source of All Strength a full, free measure of psychic power? Only once become satisfied from this fountain of inner strength and the little, mean and insignificant things that rule the life to which you have been enslaved, will appear unimportant.

But the foregoing admonition does not mean that one should in any true sense neglect his allotted work. It means rather that this work must be subordinated to the higher spiritual nature. In the old way the work starves and crushes the spirit. In the new way the spirit dominates and puts new life and meaning into the work.

THE METHOD SUMMARISED

But how can the ordinary busy person acquire this psychic power, you ask. The rules therefore are so simple that you may be inclined to believe them of little worth, and less inclined to practise them. They have already been implied strongly in what has been urged above. In order to summarise and at the same time to add a few statements, we might enumerate:

1. The beginning of psychic wisdom lies in the proper caretaking of the body. One must be clean in person, modest in regard to his wearing apparel, regular and moderate in habits of diet and sleep, taking plenty of outdoor exercise. That is, one must have what might be called pure, healthy bodily tone, if he is to acquire a full measure of spiritual energy.

2. Be faithful in the performance of your work, but be willing to take the consequences of leaving a part of it undone rather than to overstrain to the point of great fatigue. Do not try to cover up your mistakes and shortcomings in the presence of others, so long as you are living your highest, for other souls, seeing your frankness and your frailties, will be inspired to renew their hold upon life.

3. Keep in touch with the great living world without, especially with some of its most progressive and democratic individuals. No matter what your station, there will always be some one to whom you can appropriately and effectively administer help and encouragement. The great current of Psychic Life cannot flow freely into your being until you have made room for it by pouring out from your present inner source the

best that you may have to spare in form of love and kindly consideration.

4. Again, no matter how high your station in life, there will always be some one about you who will be your superior in respect to wealth, or freedom, or personal attractiveness. Learn not to envy any such, always remembering that there is more than enough of the high things of the Spirit for all who are prepared to partake of them. By learning to take real secret delight in the merited promotion or advancement of your associates, you will acquire a new mode of expanding and enriching your own being.

5. There must come into your life daily something that will draw you away from yourself and your work. As to how this result is to be brought about, that will be determined by your temperament and environment. It might be accomplished through the reading of a poem or some other inspiring literary selection; through the observation of the things of nature at early morning or the starry heavens after nightfall; through conversation with some one who is maturer in his psychic development than yourself, and who therefore sees more clearly than you do the spiritual nature of people and things; through ministering to the needs of the sick or the hungry or the despairing or the aged, as was suggested above.

6. Then learn at times the meaning of non-resistance as well as of that of aggressiveness. Be true and faithful and honest in your efforts, and trust the outcome to the disposition of the Immanent Spirit. Do not expect to win battles so much by fighting your hardest, but more by at all times loving your utmost.

Nourish your mind more habitually on that which is spiritual. Forgive and forget, as far as possible, the erroneous past in yourself and others, and thus have more time to gather living strength for the future. Merely for the sake of practice, go to sleep every night for a week with your mind repeating and your soul reverberating some such literary gem as the Ninety-first Psalm, and so learn the gospel of relaxation—the secret of letting go all over and thus resting and recuperating a hundred little muscles you otherwise hold tense during the night.

7. Get up at morning with a prayer upon your lips, and take as a text for the day something like Isaiah lx. 1: "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee!" Say this over in your mind until it sings itself into your whole being, and you will in time feel welling up from within a strange, unspeakable power which will tide you buoyantly over every difficulty that may threaten to beset your pathway during the day that is dawning.

8. Some have called the practices outlined above self-hypnotism, others have called them auto-suggestion. It matters little as to the name. Do not merely give mental assent and try them once or twice, but carry them out determinately. Although perhaps mechanical at first, they will in time become easy and natural and life-giving. If there be such a thing possible as the acquisition of psychic power on the part of the reader, it will come to him gradually as the result of mental attitudes carefully selected, and persistently held to and acted out as nearly as possible, on every suitable occasion.

XV

Making Life Worth While

What is your attitude toward life as a whole? Does it seem full of goodness and promise, or does it consist of some good and some evil? It must be insisted that your attitude toward the whole of life is going to have much to do with your value as a member of society. Is life really worth while? Some will say, "That depends on circumstances," and by this they mean that it depends on whether or not they get certain preferments and secure the satisfaction of certain desires. But is the worth of life resting upon such an unstable foundation? Is there not a more substantial groundwork of living—something that is certain and secure, and something that will hold out an enticing reward for all worthy striving and sacrifice? If this matter be regarded from the right angle, it would appear that the question must be answered affirmatively. With the firm conviction that the one who can so answer this question will have a peculiar power and advantage in the race of life over the one who is inclined to answer it negatively, let us now try to set forth, in some detail, certain of the attitudes of the one of optimistic faith.

HUMAN POTENTIALITIES INFINITE

At birth the ordinary human life is practically infinite in potentialities. The life that we now live is but a mere fragment of what it might be, and of what life in the future certainly will become after we have once acquired the higher art of living. The average human infant has within him at birth a nervous mechanism possessing possibilities of development, both in amount and complexity, far beyond that of any member of the race now living. Millions of nerve-cells are there all ready to be developed into specialised groups through experience. But our span of existence is as yet too brief and fragmentary to admit of our developing any considerable portion of them. During a vast period of time man has apparently been at work lengthening out the term of his youth, until now it is a matter of twenty or more years. This period of infancy, and of concomitant nerve plasticity and educability, is briefest in the case of the races and of the individuals of least intellectual advancement. A survey of human history will show, so it seems, not only that this important period of nerve growth has been very slowly lengthened with the rising scale of intelligence, but also that there is all the time being discovered a better method of developing character during this period of plasticity.

After the first score of years—or a few more—have been spent, the individual is compelled by force of circumstances to discontinue his general development and to specialise in some particular field. But it is nevertheless true that if there had been sufficient time,

or if the plasticity of the nerves had continued long enough, he might have reached a score of different kinds of high attainments for each of which he possessed from infancy more than enough of brain and nerve structures. The ordinary person must abandon the building up of these many embryonic cell structures. But after he has singled out only one of his aptitudes and developed it as a specialty throughout a long life, he feels that the possibilities latent within this single centre are still infinite.

THE JOY OF LIVING

Now, all this ought to cheer and encourage the ordinary traveller upon life's journey. If one can only be made to realise early enough the possibility of taking his life and destiny into his own hands and of bringing to a high state of perfection one or more of these infinite potentialities—all this to be accomplished merely by and through his own striving—surely he will the more appreciate the joy of living. Who is it that despairs and contemplates giving up other than the one who imagines the path of life to be insurmountably closed by some particular obstruction? But he who has once learned to go on fearlessly is in possession of a great secret; namely, that there are many interesting ways around the greatest obstacle that may be thrown into one's path.

An authority who has long dealt with the despairing and the downcast reports in many instances as the chief cause of the trouble some unrealised selfish ambition to shine or to possess a thing not deserved. So

the person who would find the greatest amount of joy and inspiration in common existence must refuse to believe his chief purpose in life to be merely that of exacting from the outer world all the good it will yield him; and he must learn to appreciate the great, vitalising practice of striving to give back to the world more good than he receives from it. Indeed, herein we may find the chief point of distinction between the despondent soul and the one enjoying the abiding conviction that human life is a thing of tremendous consequence.

THE ENDLESS QUEST OF GOD

It is difficult for the despairing soul or even the atheist to get around the thought that there is a subtle, but mighty, immaterial power ever at work in the universe about us. The scientist is desirous of discovering the real facts, so he pushes the quest to the furthest possible limit in an effort to get at something solid and substantial. He has broken up the old molecule, on which we rested our physical hypothesis. He has separated this into two thousand fragments and has called these smaller particles ions or electrons, but he no longer lays claim to having anything ultimate. What he has discovered, however, is that this and all other quests are the unmistakable evidences of some mysterious, non-substantial power at work holding things together, or getting things done.

For example, notwithstanding all our modern knowledge of applying electrical energy, we know nothing whatever of the ultimate nature of this force. As a matter of fact, we are very little concerned about

its absolute character. What we most desire to learn is the law whereby it works so that we may use it effectively in our affairs. Now, this kind of knowledge is highly satisfying, for it helps us to define more fully our every-day experiences. And so believing—as most of us do—that there is a God of the universe, we should perhaps agree that it is more or less futile for any man to try to find out His infinite nature. However, an effort to understand the laws whereby He works proves to be both profitable and interesting—a quest which tends to make life altogether worth while.

THE NATURE OF MODERN SCIENCE

A plant comes forth out of the cold, apparently lifeless earth, and blossoms and bears fruit; a mighty volcano breaks out on the mountainside and carries before it with terrific force a tremendous weight of matter; a man who has been pursuing a certain reprehensible course of conduct for half a lifetime suddenly reverses himself and places high value upon the types of thought and action once considered by him to be of no worth. Now, it might be insisted by some that these are merely three different manifestations of the same mysterious power, namely God. But this does not help us to understand what God really is. However, we need not despair on account of this negative result; for a careful, scientific consideration of the three phenomena just mentioned will reveal much that is both interesting and profitable for our lives. Especially is this true if we study each from the point of view of the particular science within which it falls. We do

not merely stand in awe before the processes of nature, as was once commonly done, but we set about to find an explanation of them in terms of their immediate antecedents and consequents. This is distinctly the method of modern science, and, if conducted properly, it is in a high degree satisfying, for it broadens our conception of the matters of our common experience.

THE INFLUENCE OF A GOOD LIFE

In our search for solid, unquestionable facts in human experience, we cannot afford to overlook the positive influence that emanates from a good life. Here is something that seems to be operative at all times. Take, for example, the venerable Dr. Eliot, ex-president of Harvard. Go into almost any part of New England and you will hear him spoken of by the common people as "our first citizen." "A name to conjure by," they often say. The veneration in which he is held by the public was illustrated on an occasion when this eminent American addressed a mixed audience in Memorial Hall. The moment he entered the chapel the entire congregation arose spontaneously, and the heartiest applause attended him until he had bowed acknowledgments several times, and was seated. During the course of the address the attention was rapt and unbroken, and the applause was surprisingly long continued. Now, as we may understand the matter, there is somehow connected with this man a power that makes for righteousness, a force that has a subtle influence in shaping the lives of others. And yet this peculiar energy is not constituted of any material part

of the man, for it works without regard to distance, and it will doubtless continue long after he has passed away.

But it is not really necessary to regard a peculiar personal influence as being resident in only a few great characters. For example, it emanates from the typical devoted mother in the home and actually changes the course of many a life. In fact, human kindness and sympathy are much more common virtues than some of us seem to suspect, but we are touched by these virtues only when we make ourselves open to them, or when we are looking for them. So, here is another actual, positive power that makes for righteousness, one that helps to make life eminently worth while. Human kindness is everywhere a fact. It is often present even in the case of the depraved and the low born, if we only know how to look for it and draw it out and use it.

PRACTICAL ADVANTAGES OF OPTIMISM

Wherefore, considering all the foregoing facts, we feel warranted in making the statement that the one who believes human life to be unquestionably a thing of much worth has a tremendous advantage over the one who does not. But it is selfish to sit back and expect the good and the joy-in-life to come to one. There must be a quest of happiness and that through a striving to find out the many interesting secrets which life holds in store for us all and not merely for some of us. To know that whatever our suffering or loss, millions of others have endured like privations;

to know that whatever our joy or triumph, countless numbers of the great human procession have experienced these pleasures; to know that the unmeasured potentialities within us suggest eloquently an infinite period of development, and to strike out boldly for that infinitude—this is to make life seem altogether worth while.

XVI

The Spirit of Sacrifice

When the world war struck us we Americans were living spoiled and pampered lives. The vast majority of the people were chasing the rainbow of sensual enjoyment and were inclined to a sort of flippant attitude toward the great spiritual verities. The war has humbled us temporarily, but can we preserve the lesson? What can the individual do, or have done for him, that will save him from the sin of selfishness? How can he acquire the humble spirit of unselfishness and sacrifice and yet do a positive and effective work in the world?

THE LESSONS OF EXPERIENCE

One starts out in this life claiming everything in sight as his own, but usually discovers in the end that he does not own anything. As we grow older we learn that one of the most expensive characteristics a person can have is selfishness, while unselfishness, or what might be called rational self-sacrifice, are almost sure to carry their own reward with them. Much of the real joy of living seems to depend on our having done some sacrificial act in behalf of the sick, the needy, or the downcast. When we minister unto

others out of the depths of the divinity in our natures there springs up within us a strange, new sense of the closeness of our relation to them.

This inner sense of worth is not fully acquired, however, without a variety of experiences of trial and error. From the time of his childhood on up to maturity one needs to have much actual practice in trying to get things for his own selfish sake as well as for the sake of those he can help, so that out of it all he may learn the lesson of his truest and best relation to others. Unfortunately many growing young lives, as a result of pampering and over-care, never learn the beautiful meaning of self-sacrifice. This form of ignorance is still too common among the so called educated.

One of the most remarkable forms of self-sacrifice is that of vicarious suffering. The world is full of it. You may or may not regard as true the story of the vicarious atonement of Jesus Christ upon the cross of Calvary: the agony of that last dark hour; the matchless resignation to what seemed an ignominious fate; the final cry of despair as the victim was about to yield up the last breath of a sad, serene life; his belief that in some way the wrongs done by his fellow men were being expiated by that final act of sublime sacrifice. But all these things are distinctively human, and they appeal to the deepest and truest that is in us all. Suppose, for argument's sake, that this story is mere fiction. It is still beautiful and wonderful and inspiring. Why? Because it typifies in intense form a tragic aspect of our common existence.

HOW MAY WE SUFFER?

But we may see this undeserved suffering all around us. The mother must go by the brink of the grave in order that her child may be born. She has ideals of conduct and attainment for him and must be heart-broken at every point of his failure to attain these high standards. In the case of the wayward, dissipated son she must suffer the ruthless crucifixion of her every fond aspiration in his behalf. Another person has inherited through the debaucheries of a drunken father a weak, deformed body, or a predisposition towards crime and sensuality. Quite as frequently we may find a group of beautiful-spirited children and their refined mother suffering the disgrace and humiliation brought upon them by a criminal or inebriated father.

The entire world has been recently engaged in a struggle for democracy. But why should innocent millions die in this conflict while other millions, no less deserving, live on to enjoy the benefits? "He paid the supreme sacrifice"—this has been the record of the close of many a young soldier's life. But it seems that the honour of a "glorious death" is extremely inadequate as a reward for such a tragic affair, unless we all as individuals in some way participate in the suffering. Must we not strive to make vicarious suffering in some measure a rule of our lives and thus lift a part of the overburden off the shoulders of others? Unless these hero dead are all our own, they have died in vain.

Now, while we may not naturally desire this condi-

tion of life for ourselves, we are nevertheless often charmed and made better by the conduct of those participating in it. Moreover, it seems necessary that the world furnish us our quota of vicarious suffering in order to soften and subdue our coarser natures. Although the attending agony and the disappointment are often very intense, they are almost certain to carry with them an ample reward in the form of a beautiful humility of spirit, of a recurrent ecstasy of longing, or a heroic resignation to the might of one's destiny. Some of the mothers who lost their sons in the war have given us a beautiful and inspiring example of spiritual fortitude.

VOLUNTARY SACRIFICE ENNOBLING

But, after all, the most beautiful and ennobling kind of sacrifice is that which is made voluntarily out of the fulness of a good heart. However, this can come to pass only after we ourselves have had many trying experiences. If we have longed and suffered and failed, if we have been bruised and beaten and otherwise sorely afflicted, and if, after all this, we have succeeded and triumphed and finally gained our physical and mental poise, we are then in some measure prepared to make rational sacrifices for the great throng of needy fellow creatures around us. It is not a little helpful, also, for one to try to see the world from the point of view of the criminal, the depraved and the downtrodden—to visit the saloons, the slums and all the other places where the weaklings and the underlings are groping so hopelessly about for the light, or

drifting with so little thought of their own regeneration; in short, to go in upon every variety of darkness and despair, an uninvited guest, in order to acquire a fuller measure of sympathy for those who are down in the world.

A very peculiar sense of the presence of God fills the heart of the one who visits the sick and the sorrowing and the other classes of more deserving persons who are temporarily cast down and afflicted. To speak a word of comfort and good cheer to some aged one who has been bereft of a lifelong companion, to become a ministering angel in some humble home where a devoted mother has almost prostrated herself through sleepless watching at the bedside of a little sick child, to mingle tears of sympathy and compassion with the mourners at the bier of a dear, departed member of their own household—these are the rare opportunities for giving good and getting good that may be found by all who seek to beautify their own lives through the spirit of sacrifice. And these experiences constitute a legitimate, if not a necessary, part of the preparation of the one who is called to the high office of fellowship in a genuine democracy.

KNOW THE SPIRIT OF THE TOILER

Again, the spirit of sacrifice is not well proportioned in one until he has rightly understood the mind and spirit of those who work in fields, factories, mines, and the like. And one is fortunate indeed if, some time during his life, he has been a full-fledged member of the ranks of those who labour faithfully and earn-

estly in one of the world's great productive industries. It is only by means of this actual experience that one can appreciate the strong, sturdy character of the tillers of the soil, the carvers of wood and the hewers of stone; or the admirable womanliness of the great throng of quiet, unassuming home-makers who perform in person the manifold duties of the common household.

Thus to know through a variety of seasoning experiences the conscious processes of all classes of toilers up life's steep and rugged way, is to appreciate the fact that they, like all of us, have their hopeful, joyous anticipations and their times of triumph, as well as their share of trial and disappointment. And in proportion as we learn to live amicably and on terms of a spiritual good fellowship with these noble sons and daughters of men, and to find pleasure in ministering unto them as the Spirit of All Things may give us direction, so we feel prepared to live in a world democracy.

POWER FROM REPOSE

The civilised portion of the world is now occupied chiefly by strenuous people who are constantly overtaxing their nervous energy. Just now the rush to reorganise the world's work as taught by the lessons of the war makes the nerve strain unusually tense. Many are dying prematurely as a result of this strain, while others are being rendered more or less inefficient by it. There are many worthy persons, inclined to be altruistic, whose intended good deeds are all sapped away by the stress of attempting to carry on

their daily affairs too hurriedly. So there was perhaps never a greater need of some specific method of daily regaining bodily poise than now. Two classes of persons who are suffering most from this overstrain are the mothers and the school teachers of the land. Modern conditions tend to exact more from them than they are normally able to bear. What is a possible remedy?

The habit of poise is the only hope of relief. By means of this acquired art we may be enabled to work hard and fast without becoming overexcited or hurrying too much. The question is simply whether one is to drive his work, or let it drive him. In the latter case there is always an accompaniment of despair, a strain which wears out and finally kills the body. The necessity of making the next move always finds the despairing mind not quite prepared for it. A tremendous waste of nervous energy results. On the other hand, the mentally poised worker is prepared through repose of spirit and intelligent forethought to meet every ordinary emergency. He conserves and replenishes his nerve force even while he is hardest at work.

Finally, while we as individuals might indeed refine our spiritual natures by seeking to bear sacrificially our full share of all the burdens and sufferings which fall to the lot of common mortals, we must be on guard lest we turn our altruism into a suicidal tragedy. To make our existence full and complete we must pass through all the larger epochs of human failure and loss; and then we must find a higher law of life by which to assuage our own sorrow. This greatest re-

naissance of all the ages is certain to demand that we develop a certain and reliable rule for the practice of self-poise and composure after we have passed through the agony of suffering and sacrifice. Who will give us such a rule?

XVII

Optimism as Common Sense

We have urged that the world was tripped and finally thrown down by wrong thinking. National pessimism, as we may characterise it, was the mountain which rolled down upon humanity with crushing effect. A hateful, despicable opinion of ordinary mankind was the satanic cause. So, too, countless individuals have literally borne themselves down with the weight of their habitual pessimism as to their own abilities. The new age demands a specific antidote for the pessimism of the masses and of the individual. Every man needs a rule whereby he may in a rational manner think of himself more highly than he seems to deserve in order that he may actually raise himself by the force of his optimism.

THREE INTERESTING GROUPS

In regard to the world and its possible betterment, the people fall into at least three groups. First, there is the extreme optimist—usually a cheerful, attractive personality, who serenely folds his arms and waits for some power, real or imaginary, to reduce the more or less chaotic condition of affairs to one of harmony. He is sometimes so extreme in his views as to close

his eyes to what we ordinarily regard as a distressing situation and affirm positively some such statement as "There is no evil," or "There is no sickness." Second, there is that opposite extremist, the pessimist, who as stoutly affirms that the whole world is out of joint, and that disappointment, or distress, or death, or some other dire evil lurks at every turn in the pathway of life. He is the modern counterpart of the old-fashioned, sour-dispositioned, vale-of-tears churchman who regarded this world as but a place of pain and penance. Third, there is the active mediator between the two, one who beholds both good and evil in our common affairs of life, and who regards the world as growing gradually better—the latter fact being the result of analysable, contributing causes.

As was suggested above, we have no quarrel with the extreme *laissez-faire* optimist. His chronic cheerfulness contributes not a little good to society, infecting as it does the over-despairing moods of many others; while his habitual healthy-mindedness adds measurably to his bodily health and his lease of life. Not more willingly would we dispute with the extreme pessimist, for he is probably but speaking the words revealed by his own discorded nerves. If we were to attempt to improve the condition of either of these radicalists, it would not be by means of contention or disputation but rather by means of studying the whole environment, past and present, of each. But we are now approaching the central idea of this chapter.

THE CENTRAL PROBLEM

After having found within ourselves some measure of psychic power, having learned how to acquire and conserve it, the question now arises: How can we put this splendid, life-giving force to a practical use in relation to surroundings that are admittedly trying, if not well-nigh baffling? Let us call this method common sense optimism, and define it briefly as meaning, to face an actual situation cheerfully and courageously and to attempt in a thoughtful manner to make it better. It has its most fitting illustration in the very modern method of dealing scientifically with the child or the youth that is any wise delinquent in his acts. For ages society moved on, regarding all evil-doers as predestined by an unyielding inheritance to a life of wrong and depredation, while it put them out of the way by the quickest and easiest means, simply in the interest of its own protection. This was the extreme, pessimistic view, based chiefly on ignorance and prejudice. Then came a period of tolerance—in the minds of many—and a disposition to call the evil-acting—especially children—by certain euphonious names and to affirm that "all is good."

Now, it is admittedly a commendable beginning, in case a boy lies, or steals, or plays truant, to call him "good" and "noble," with the mental reservation that this goodness and nobleness is latent within him and that these excellent qualities are to be brought out by means of judicious and persistent training. But to stop with the pleasing "affirmation" and to fold one's hands complacently, merely waiting for results,

is of very uncertain value as a means of discipline. For a bad boy to hear himself called "good" may be so new to him as to arouse in his mind for the first time a sense of his inner worth and a resulting effective effort to realise this newly-discovered self. So, the rationally optimistic method may, and often does, make this same kind of beginning; but it does much more. It seeks to understand specifically the antecedents and the environment of all causes of the child's delinquent acts, and it proceeds straightway to apply a remedy that will tend to effect a transformation.

ANALOGY FROM THE PIONEER

Two generations ago, many stalwart young men of the East turned their faces westward and sought out new places of permanent abode on the unbroken western prairie. Some remained only long enough to indulge more freely their already overworked pessimism and to acquire a vocabulary of epithets with which to characterise the new country. Others, too easily satisfied, settled down to a quiet, matter-of-fact existence, writing back home exaggerated estimates of the beauty and worth of the land that they were doing all too little to make more productive. They were examples of the extreme optimists. Still others made from the beginning, as best they could, a careful study of the conditions of soil and moisture, and of the best methods of producing crops or carrying on the work of animal husbandry. These were the rational optimists, who saw in the raw, new country latent values which were to be brought into real-

isation only through careful and thoughtful effort. They or their descendants are the lords of the land to-day.

Now, apply the story of the class of pioneers last named to the work of intelligently rearing and training the young and the analogy is somewhat close. As the wise tiller of the soil proceeds by means of encouraging the outgrowth into the desired crop from all the best latent substances thereof, while he combats every crop enemy inherent in this same soil, so does the thoughtful trainer and instructor of the child strive to bring out the latter's latent abilities, while attempting to suppress all the inherent and acquired evil tendencies. The whole story of the transformation of growing character through wise, optimistic treatment rests in this method.

PESSIMISM AS PUBLICITY

It is interesting to notice how we mature and supposedly stable-minded adults are swayed from one extreme to another by the way the public press sets out the larger news events. For a time during the powerful German offensive early in 1918 the faces of all were drawn with a vision of defeat and humiliation. The atmosphere was tense with nervous interest in every item of fresh news from the front. Pessimism seemed to be on nearly every tongue. Then came the sudden turning of the tide. Explosive emotionalism was the noticeable effect with its typical accompaniment of optimistic prediction.

But in normal times, human conduct which reflects

the wicked and morbid is classed as news and accordingly receives the chief headlines. So with the motion picture film. It must depict evil in order to be considered as interesting. What we need in all such cases of morbid publicity is to guard against pessimism. We must remember that these published accounts are given the prominent places simply because of the fact of their being unusual and minority types of conduct. The good done by humanity is so frequent as to become a commonplace. Our duty to the young is here a most important one, for it is a tendency of their uninformed minds to regard the evil as the standard type of normal human behaviour. A crass pessimism is the natural consequence for them unless we explain away the error.

To summarise: It is our clear duty to look for the best side of a people and events as a possibility to be realised partly by our own rational and courageous efforts. It is our duty to look forward and upward when people and events seem to threaten to "go to the bad" and hold firm and unshaken to an ideal of betterment. It is our duty to teach the young this valuable rule both by precept and example—all this to establish our lives upon a basis of common sense optimism.

XVIII

The Dangers of Obsession

A thirteen-year-old boy desiring to drop all the ordinary school work and become a professional trapper and hunter; a university senior attempting to rush into the career of a statesman without waiting for solid, inner growth; a much heralded statesman and reformer questioned suddenly as to his sanity; a woman temperance worker suddenly venting her righteous wrath by chopping the saloons with a hatchet; a celebrated anti-slavery promoter seizing the reins of governmental authority and leading a mob to execute reforms not yet authorised by law; a brilliant mind crazed with the idea of the divine right of kings and of the state leading the whole world to an orgy of butchery—all these are conspicuous examples of the slowly accumulating force of what we might call an obsession.

NEITHER GOOD NOR BAD

The obsession is neither good nor bad till its outcome makes it so. Many of the world's greatest reforms have been led by persons whose enemies have pronounced them insane but whose backers have regarded them as being inspired from on high. Per-

haps in the very nature of the case the reform always demands as its leader some personality who approximates the borderland of insanity. It must have a leader who is "carried away" by his idea, or who is the victim of a sort of obsession. History may never completely settle the issue as to whether Napoleon, or Luther, or Joan of Arc, or John Brown was a completely sane person. It may in time decide that every age must have its mad iconoclasts in order to be enabled to struggle away from its own corrupt obsessions.

Many a reformer of high or low degree has run amuck, as we say, and has ended his career in the death cell or the madhouse. Others, who seemed to make a very similar beginning, have found a high place in the pages of history. The difference—whether ignominy or glory is to reward the effort—is largely a matter of the times. One age may be wholly unprepared for a reform and may mob its leaders. The next age may support a similar movement with loud acclaim and finally elect the leading iconoclast to high office.

NO SOLUTION OFFERED

When in 1914 all Europe was set on fire with the excitement of war—the culmination of an obsession on the theory of the superman—the world at large was suffering from another obsession which was straining to the breaking point. The world's obsession was the insane idea that mere business and material goods are real ends to be sought and are of themselves the durable satisfactions of life. It was an age

of pampering, of ease, of fattening and of lust with nothing in sight but more of the same thing. In a sense the entire social order was approaching the status of a cabaret on a gigantic scale. When the Prussians launched their devilish purpose to rule the world with the sword they threw their first bomb into a civilisation that was lazy and corrupt to the core.

The price which the world has paid for being brought to its senses—for allowing a bloody obsession to blast away a lustful obsession—is beyond human computation. Can we now profit by the saddening consequences?

WHERE IS WISDOM?

A startling old scripture text comes to mind here: "Where shall wisdom be found and where is the place of understanding?" We might well apply that age-old, keen point of inquiry to our present quest of a method for dealing with that dangerous thing called the obsession—both as it affects the individual and the masses.

Now, the idea here in mind is that the group obsession can never be obviated till we learn how to master the individual obsession. And the situation seems to demand that the ordinary person acquire the practice of watching sharply the direction of his dominant thought and action in order to become certain that these will not get into a rut or go off on a tangent. Perhaps the least interesting of all personalities is the one who responds in strict accordance with all the rules and conventions—the one who follows at all

times the beaten path of tradition and custom and proper decorum. On the other hand, the eccentric, semi-insane personality is nearly always interesting. He springs many surprises by his thought and conduct. He launches fresh and new movements; and, for these reasons, he possesses many of the essential elements of leadership.

SHOULD WE DE-VOCATIONALISE?

For a long time we have harped upon the idea of directing the young to the choice of a vocation. But our plan has been very one-sided. The world to-day is swarming with men who are in a sense victims of their vocation, who are entirely shut up within the narrow sphere of their work, and who are therefore suffering from an obsession dangerous to themselves and to society. How can we get the youth into his vocation and at the same time plan a way whereby later he may get out of it? How may the ordinary busy person apply a system of checks and inquiries upon his conduct and keep it from falling into stale ruts or turning slowly off into an obsession? We need a course in vocationalising the young which will include a method of de-vocationalising the middle aged and the older members of society.

Obviously, there is a need for something more than merely urging the young to "stay out of a rut," and to "keep abreast of the times." We should have clearly outlined a course of training intended specifically to bring about such a status for the individual. If the world at large was obsessed in 1914 with lust

and lazy drifting it was because of the fact that those who are supposed to shape the course of society were likewise indifferent or asleep to the staleness of the age. How may we take society apart occasionally, examine some of its fixed policies and foregone conclusions and thus possibly head off its obsessions before they become dangerous? How may we do similarly for ourselves as individuals? The answer to each of these might prove to be almost identical in method.

WATCH SOCIETY CRITICALLY

It is fair to assume that both society and the individual embody at all times the potentialities of an obsession, of either the positive or the negative sort —that there is always the danger of either of these breaking out in the direction of a very eccentric type of conduct, or of going to sleep upon some stale and monotonous procedure. The tendency of society is perhaps more in the positive direction; and that of the individual, more in the negative. If we should attempt to make a standard whereby to test social progress frequently for the possible detection of an incipient "wrong" tendency, we should necessarily be thrown back upon racial behaviour. Certain well-tried rules of collective human behaviour would have to serve as the guide, and the fundamental race traits and instincts would be expected to furnish the necessary sanction for reliable and trustworthy social conduct.

And now that the war is over we should be bold enough to say what we profoundly believe; namely,

the year 1914 found us the victim of the intolerable obsession of lust and greed—a condition which could not possibly remain very long without a break. If the Prussians had not come forward with their own brutish purpose and "started something" on a gigantic scale, then some other mighty explosion was soon due to take place. But we are all a part of human society and we must all continue to act as the critics of society in order to keep her sane in her conduct. We must all become familiar with the substantial and persistent nature of Comman Man and easily use this as our measuring rod for testing the behaviour of the masses acting as a whole.

For example, once we have discovered the law of rhythm as a gauge of a progressive individual and collective human conduct—a swinging back and forth between a state of poise and a state of restlessness—we shall quickly decide that either of these two soon grows "rotten to the core" if continued long in a state of greed and material satiety.

The experimentation and the pioneering of society —the trial and error of new ventures—should be approved to the degree that no violence is thereby being done to the well-known qualities of inherent nature. Doubtless we still have ages and ages to travel through before we shall have discovered the limitations of even our most common capacities of self-management and self-direction. But these ventures into the unknown can easily provide for the taking all normal types of the human family along with them and not merely some of the types, e. g., the superman or the genius. A movement to establish a society intended to give

an advantage to the "smart set," the millionaire or the genius is a dangerous obsession.

THE INDIVIDUAL STANDARD

"Every one has a fool streak in him which may become dangerous if turned loose unrestrained." So every one has within him the possibilities of stagnation. If pampered and undisturbed and carried along on "flowery beds of ease" a considerable length of time he likewise tends toward the negative obsession of a lazy, indifferent attitude toward himself and society. When all the records are in it will probably appear that the stupid and lazy-minded portions of the human family have done us more damage than the "eccentric fools" have done directly.

So, there is certainly an apparent need of a well made standard of checks and balances whereby individual man may test himself frequently for the presence of an incipient obsession. And when this matter is reduced to its lowest terms the inherent human nature will doubtless again become the foundation of the procedure while the behaviour of a well-balanced social order will furnish a major part of the superstructure. As I pursue my chosen vocation do I continue to indulge to some degree the four great aspects of the common inheritance as outlined and somewhat explained in a previous chapter—to laugh, to labour, to love and to look up? If I continue to swing rhythmically between poise or quiescence and strenuous aggression; and if I continue to swerve my course so as to keep my conduct balanced with

these four significant life issues; then, I am on a solid foundation and am in least danger of an obsession. If, furthermore, I watch the movements of society with a judgment based on a knowledge of human nature and swing my course midway between acquiescence in social custom and a consistent type of personal initiative—then, I am at once a participant in social progress and a critic thereof.

THE MASSES RELIABLE

It is the masses rather than the classes whom we should trust. It is the frank and open conduct of the throngs, reaching out honestly for a better definition of their lives, whom we should depend upon to point the way to a safe and sane type of behaviour for the world. Always crude, always blundering, always right in their general aims—this is the true characterisation of the great common crowd. Always scheming, always selfish, always wrong—this is the proper designation of any small class of humanity to whom may be left the exclusive management of society. The unhindered, unwatched minority is always dangerous. It will invariably lead to an obsession.

The second reliable test of one's sanity and safety in a social order, therefore, is for him to continue measuring himself in terms of the behaviour of the great moving masses. The larger elements of his character should simply be at best a refinement of the mighty forces in human nature as seem constantly reaching for expression through the conduct of the crowd.

We need a course of training for the young—or rather a conscious purpose of the schooling as now imparted—which would tend to prepare the individual, first, against getting out of harmony with human nature; and, second, against getting out of harmony with a sane human society. Conscious attention to these two matters, if early acquired, would not make us victims of a narrow and stale course of life; it would rather give us a permanent ability to correct our careers and to keep them balanced and harmonious. Such a procedure would not make us slaves to fashion and custom, but sympathetic critics of social behaviour and constructive guides of social progress. It would reduce the dangers of individual and of social obsession to a minimum.

THE DANGER OF POISE

Some will regard the two or three chapters immediately preceding this one as a plea for soft and flimsy conduct. And so they are, in a sense. No one can live on such stuff. Poise alone if over-indulged spells poison. The one who tries to make this world all a happy dreamland is a menace. He, too, is obsessed. But the red-blooded, strenuous person who can first fight his battle through and then swing himself to the other extreme of a calm serenity—he has discovered one of the secrets of a powerful human existence.

So, the purpose of all this discussion is not to please, but rather if possible to make men think. To please is to put to sleep; to make one think may also result in his deep provocation, but it will also lead him to

struggle for a more secure position for his own life and thought. Verily, it may develop that a part of our duty in life is that of knocking the props from under one another's obsessions.

XIX

Sense and Sentiment

One-half of the active, well balanced life is common sense. That part of the conscious daily effort of a person so organised is an attempt to deal in a matter-of-fact way with the duties as they arise. Another important half of the good life is sentiment, made up about equally of memories of the past and visions of the future. If we admit that there is a general need of a physician of the soul as well as a physician for the body, then we shall doubtless agree that the former must deal constructively with the sentimentalism of his patient. And such a practitioner would naturally proceed to diagnose his case by inquiry into the memories and the visions of the individual.

RECOGNITION OF SENTIMENT

Too many potentially good and efficient men and women belong to the class sometimes called the down-and-outs. Vast numbers of others, born to shine in the world, are all the while hovering along the border line of dejection. Society has floundered so fearfully of late because of the failure of business and legislation to recognise the fundamental and legiti-

mate place of sentimentality in every important affair of the individual and of the masses. So called solid fact is not enough. The sentimental or poetic side of work and effort is everywhere apparent to the one who knows how to analyse character.

I spend an hour with a plain business man, one who perhaps appears to be very blunt and matter-of-fact in all his dealings. I try to discern the real motive power which drives him forward so energetically; and lo, there is a region of tears and tenderness deep within. Here, I find is the well-spring of much of his best effort. He treasures the memory of a long departed mother. He still hears mentally her voice and repeats over and over her encouraging and cheering maxims for his life. Indeed, her words have grown far more forceful to him as the years have sped away.

One of the richest treasures ever laid away in the storehouse of the past is the memory of the broken strains of some old lullaby sung by a mother whose body is now dust, and whose voice was perhaps never trained for singing. After the exercises of a long, strenuous day were over and the receding light of the sun in the heavens had brought out the stars, and while a tired little body was nestling in the folds of a pair of affectionate arms, there could then be heard the delectable cadences of that mother's voice in song. How it soothed and charmed into oblivion the weariness of the little one, while it bore him away into the land of delightful dreams. And after the peaceful slumberer had been laid away to rest upon his baby couch, the listener might have heard the impressive

stillness of the night broken by the half-whispered tones of that same mother's voice in prayer. It was only a simple, improvised plea in behalf of herself and the sleeping child, the like of which has been uttered the whole world round ever since the awakening of the emotion of mother love, but it was a prayer of wonderful potency. It is still at work in the memory of that child, directing his life as a man.

Again, I explore an inner department of the mind of my business friend and there is at once revealed another strong sentimental force at work literally driving him onward to a more determined effort. It is a vision of the possible future of his children. The thought of what they can possibly be fashioned into through his support thrills his being and constitutes a very large part of his subconsciousness also. Wherefore, it is plain that this typical business man of apparently blunt manners is not merely an individual of common sense practices but he is at least fifty per cent. an individual of dreamy sentiment.

THE ADVERSE SIDE

Now, it is very easy indeed to make out a case for the positive aspects of emotional sentiment as being a very strong factor in the conduct of the ordinary successful and contented individual. He enjoys what we might call healthy-mindedness. His memories of the past are pleasing, his present effort is progressing and his vision of the future is luring. If it were true that

all ordinary persons, of whatever station in life, have at their command this helpful backward-and-forward look on life, the matter might be dropped.

But the world is weighted down with an adverse type of sentiment. Millions among the mighty throng are poisoned with bitter regrets of what seems a cruel past and with a black vision of what seems a hopeless future. The libraries are filled with volumes and speech everywhere is pregnant with theories purporting to solve the problem of labour and wages and general vocational adjustment. We imagine that when we have once placed a man at employment with good wages as his reward his case is satisfactorily settled. But if he still lacks the proper sentiment to spur him on his undertaking is a failure. Life to him will continue to be a dull grind and the work of his hand a stale mechanicalism.

Hence, we are directly reminded here of our theory that there should be a social adjuster for every concern which employs a considerable number of persons. One special line of duty of such a physician of the soul would be that of improving the subject's memory of the past and of assisting him to make out a better ideal for his future. To train the hand of the employé to perform its part skilfully is a small matter in comparison with the training of his heart or his sentiment. Now, it happens that many of the bitter regrets which crush and hinder the typical despondent person can be successfully explained away. They are imagined wrongs and failures of the past rather than real ones.

A SENTIMENTAL ADJUSTER

A certain shopworker who was paid good wages had long been depressed by the regret that his father had failed to keep him in school till he had acquired an advanced education. "Then I might have amounted to something," said he. "As it is now I am a mere mechanic with no better outlook for the future." "But," it was replied, "you must remember that your father did very well for his day when he sent you through even the elementary schools. You obtained what was then considered a standard education."

And then it was explained to the regretful workman that his disappointed dream about himself might be realised in the lives of his growing children. Plan from this time forward to make them greater than you ever hoped to become. Bend all your effort toward giving them an advanced course of training. To watch them grow slowly into rich and forceful personalities, and finally to have them occupying worthy places as masters of a good career of their own and as servants of society—that is the vision which the despairing shopman was helped to make out for himself. Carried to its practical applications, it means not only an allaying of the bitter regret for an imagined failure in the past. It means also that the adjuster would take up the case of his young family one at a time and assist in the planning of the best possible future for them.

I will leave it to others to train a workman to work. That is an easy matter. Give me the opportunity to

train him to think sentimentally, for by only such means may his work be made really worthy of the effort it entails. The material product of the effort of the workman—or the material gain of the business man—this is a very cheap thing indeed if regarded as possessing any intrinsic worth. Granted that the individual's memory of the past is not tangled with snarls and regrets; granted that his vision for the future is a happy dream of unselfish and altruistic achievement—then I will quickly and incidentally teach him to perform well the mechanical side of his work.

THE POWER OF SENTIMENT

We have all along held to the theory that a practical idealism is necessary for the teacher and the minister of the gospel. We have even admitted the necessity of a sort of sickly sentimentalism as an element of pleasing literature. But the music of shop-employment and the poetry of farming, there has scarcely been one to advocate or defend as a practical idea

The clank and rumbling of the ponderous machinery,
The consuming white glow of the blazing furnace,
The beads of cooling sweat on the pulsating forehead,
The clear, commanding voice of the foreman busy with his group,
The scurrying clouds of smoke seeking exit through the transoms,
The merry jests of the others as they pass in and out for the changes—

These constitute a part of the poetry which might conceivably animate a common shopman whose memory of the past recalls not a pang of regret and whose

vision of the future is a thing of unobstructed beauty. This sentiment is one of the very positive and substantial forces in his every-day life. And, strange to say, it is a thing which inspectors of shops and testers of men almost uniformly ignore.

Furthermore, what shall we say of a farmer whom the cold of winter has shut in for a long season and who goes forth on May day with this happy scriptural spring song vibrating through his being—

> The voice of my beloved! Behold he cometh
> Leaping upon the Mountains,
> Skipping upon the hills.
> My beloved spake and said unto me:
> Rise up, my Love, my Fair One, and come away!
> For, lo!
> The winter is passed,
> The rain is over and gone,
> The flowers appear on the earth;
> The time of the singing of birds is come,
> And the voice of the turtle dove is heard in the land.
> The fig tree putteth forth her green figs,
> And the vines with the tender grape give a good smell.
> Arise, my Love, my Fair One, and come away!

LIFE NOT ALL DREAMS

And so it is not merely shopwork, but the poetry of common industry which should concern us. It is not merely farming, but the music of soil-culture which we may well consider in relation to our reconstruction of society. Here, then, is a mighty and practical task for the leaders of society; to provide that the common individual may have the opportunity and the disposition to transform a part of his mechanical drudgery into the song and the poetry of the dreamer.

But the good life is not all dream stuff. Perhaps the vagarist is as far out of touch with substantial progress as the mere materialist. We become disgusted with his impractical fancies. In his readiness to offer a solution for every problem he is steadfast in only one thing, and that is the habit of ignoring the facts. A survey of every community will bring out at least a small group of these ineffective sentimentalists, whose chief virtue is that of never becoming discouraged.

To phrase this matter in the language of the present text, we might say that the mere dreamer is the one who pretends to know the music and the poetry of everything in general, but who, as a matter of fact, can apply these fine arts to nothing in particular. Our duty to him and his class is to assist such a person early in life to fasten his imagining to something tangible and make the two pull together for some practical purpose. In short, instead of our long-standing disposition to condemn him, we should determine to cure him. Thus we should not confine the classes of poets and singers to the few who are able merely to compose verses and write music. The fuller and more significant expression of the so called fine arts belongs rather to those who can make practical use of them in their every-day lives.

THE CHARM IN A NAME

There is a strange significance resident in a good, suggestive name. "Thy name shall be called no more Jacob but Israel, for as a prince hast thou power with

God and with men," said the angel of the Lord after wrestling with the great leader. From that time on Jacob appears to have enjoyed a fuller sense of his worth and ability. "I call you no longer servants but friends," said the Master of Men to his disciples. This superior title of respect and honour doubtless implanted new courage in the hearts of those humble followers. When the great Bishop declared to Jean Valjean that he had bought the latter's soul and given it unto the good, the poor, broken-spirited galley slave renewed his efforts to lead a righteous life with such success as amounted almost to his complete transformation. So, the records might be brought forward to illustrate the magic effects of the pronouncement, by some worthy authority, of a new, significant name for some one called to enter upon an arduous undertaking.

But why confine the very positive force of such fine sentiment to the rare occasion of the heroic ordeal? Can it also not be made to haul stone and bake bread? Is it not a practical and even a commercial aspect of the life of a plain artisan for him to regard himself as one called by heaven to perform a spiritual mission? Could he not be tested for the presence of a possible aptitude for performing some small mission in connection with his ordinary work or business? Does it necessarily strain the situation at all for us to think of a common workman as one who is in the habit of performing a small ministering service to the needy or the downcast around him, and who takes for his motto a scriptural phrase?—

"The Spirit of the Lord God is upon me because

the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

But the peculiar results of this form of suggestion —for such it is—are best shown in case of children. Far out on the mountain side, bleak and rugged, there could have been seen on a certain cold winter day, a sturdy little ten-year-old boy following the trail that leads westward from the isolated village of R. A less courageous lad of his years would have quailed before the cutting sleet and the piercing wind. But his errand was one of mercy, namely, to carry some medicine and deliver a message to a sick woman living out in a lonely cabin. On being asked at the end of the journey what he had been given in payment for undertaking such a perilous task, the boy replied: "Mother said I was a brave little man, and so I just came running."

Again, it may be asked, why should the stimulating force of such splendid sentiment be regarded as applying only to children and a few formally ordained missionaries? It is the contention here that ordinary human existence slowly grew coarse and mean during the recent generations past because of the fact that the force of a well balanced idealism was slowly withdrawn from both the planners and the plodders along life's common way. The pursuit of business, of industry, of science, for its own sake, finally robbed all these occupations of their spiritual significance, without which they became as trash in a heap. Not only once but many times in history have great masses

of men fallen upon one another in murderous warfare as a result of having lost the common tie of a strong altruistic sentiment. And, judging the future by the past, and both in terms of the eternal inheritance in man, we may be certain of other bloody struggles in the future at such time as the material things of life are permitted to obscure the eternal spiritual verities in the heart of the common masses.

As a matter of plain business, therefore—of commerce, of science, of education, of planning for permanent peace on the earth—the substance of the sentiment which led the little boy on through the raging blizzard might well be made a practical motto for the plainest adult plodder up life's rugged steeps—

"How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."

THE SENTIMENT OF THE LEISURE CLASS

Finally, the individual and society together are suffering from the sentiment of those vain and pampered creatures who find little to do other than to squander their time in the sensuous occupations of the smart set. How deeply the suffering world at large needs the ministrations which could be theirs for the mere price of a heart to give! How sorely their possible services are needed by the sick and the careworn close at hand! If such things were practicable we should like to deliver to every selfish soul of the class this admonition:—

O vain, well dressed, easy-living woman, weeping over the suffering of the fictitious character in that novel you are reading, life is more real than this! Do you really desire to do some good in the world? Even now there is perhaps lying over the way within five blocks of you a poor, sick mother, destitute of friends and almost of the bare necessities of life. She has been making boys' suits in a down-town sweat shop at 96¢ per dozen as a means of supporting herself and her four fatherless little children. Go over there and kneel down beside the bed of the poor, unfortunate creature and bathe her hot face with your tears of compassion and tell her you will love her. Tell her you have a heart message from some source divine which impels you to come with relief. Then, wash her with your own dainty hands, and put a new, clean garment upon her furnished from your own over-supply at home.

Take the hungry little ones up in your arms, and wash them and warm their little pinched faces with kisses of true affection. And then set about preparing them something nourishing to eat, thus learning through experience the real joy of loving and serving some one who is in need. As soon as possible, see that these children are supplied with better clothing and that their hair is combed and their house is set in order. Do this in all gentleness and affection and observe how fondly the little ones will cling to you, for they will bless you to the end of your life. Not only so, but under your care and compassion the ailing mother will probably recover very rapidly. She may

be suffering not so much from disease, but simply dying by inches from lack of sympathy and love. Your kindly ministrations will tend to put a fresh bloom on her cheek and a new song in her soul.

XX

The War on White Slavery

One of the most brutal and sickening forms of attack made by the European superman while in the zenith of his power was that directed against the helpless womanhood of the provinces which he overcame with his bloody sword. The evidence is beyond disputation in effect, that he not only ravished women and girls indiscriminately, but that his blood-stained hordes carried these innocent victims away as captives for his continued lust, staked them to the ground for the convenience of his troops, and chopped their bodies to pieces after they had suffered a horrible death.

A WORLD-WIDE AFFAIR

While the white slave practice of the late superman culminated in the most fiendish practice of the kind during modern times, we have no right to charge this entire affair up to him. His act may be more properly defined as the final bursting and running over of a most nauseating festering sore on the body of our so called modern civilisation. Or, to express the matter less figuratively, it was the high tension point of our racial obsessions. White slavery had been under the whip during the past decade, to be sure. It had

been studied, investigated, segregated, driven about not a little, and legislated against in many parts of the world—all this, and still it was very persistent and practically unchecked at the outbreak of the great war.

There is ample proof that hordes of women followed behind all the great European armies during at least the early years of the war and that their hideous traffic was conducted on a gigantic scale. There is ample evidence that certain of these armies at times had more men under hospital treatment for venereal disease than for wounds received in the big battles then raging. There is ample evidence to prove that when the great war began, white slavery as an adjunct of army life was an accepted practice on the part of all the so called civilised nations, including our own beloved country. Indeed, this was one of the grossest and most fraudulent obsessions that has ever gripped the minds of an intelligent, free-thinking humanity. While many intelligent men were long ago disgusted with the white slave situation in connection with army life, even these considered the situation as hopeless, in so far as eradication was concerned.

AMERICA STARTLED THE WORLD

Up to the time of the mobilisation of our enlarged army along the Mexican border in 1913 the United States Army was committed to the disheartening custom of the world at large in respect to white slavery. A red-light district of some sort was within reach of practically every place where our troops were quar-

tered for a considerable period of time. The venereal poison contingent, true to tradition and custom, also followed our army to the border and there began to conduct business on the usual extensive scale.

But just here there came a turn in affairs which should properly go down in history as a sensational turn in the career of the army white slaver. The credit for a new vision respecting this ugly monster, and the masterful courage to put the new purpose through belongs to Dr. James Naismith, then a member of the faculty of the University of Kansas on leave, and the Reverend A. C. McKeever, a minister of the gospel residing at Garden City, Kansas, and known throughout the Middle-West as an able lecturer. Dr. Naismith and Mr. McKeever both went to the Border as chaplains of companies of Kansas National Guard troops.

The majority of the Kansas youths who went to the Border under the chaplaincy of these two men were clean in body and mind and spirit. They knew practically nothing by way of personal experience, about either the liquor traffic or the white slave traffic. We can imagine the disgust and indignation of all these men and boys as they witnessed the aggressions of the two soul-destroying monsters named above. Within a short distance of the camp where their regiment was located there began to be erected with feverish haste a cheap stockade with the astonishing arrangement of one-hundred separate stalls for scarlet women. Naismith and McKeever pleaded with the poison squad but were turned away with a bluff. They applied to the local court but none dared to

act. They laid the case before the higher local army command, but were dismissed on the theory of "sexual necessity," and were assured that "nothing had ever been done about this thing and nothing ever could be." Finally the authorities at Washington were importuned, but without the result of either proposal for relief or encouragement to continue any effort to get relief. Beyond a doubt our national government was then still in the grip of the traditional obsession as to the necessity of a white slave business in connection with every army camp.

But the two pioneer crusaders mentioned above would not quit. Acting within the restraints and the dignity proper for men in the uniform they tried every phase of legal procedure that promised any sign of relief. At last, after expending hundreds of dollars of their own money, they were successful in persuading an obscure county court miles from the scene to invoke a somewhat forgotten law and issue an injunction against the white-slave stockade described above. The builders and their devilish gang were driven out at the point of more than one army weapon.

THE SPREAD OF AN IDEA

After the painful and somewhat tragic demonstration conducted by Chaplains Naismith and McKeever in driving out a white slave camp, the idea of an attack on the venereal evil in the army began to spread like magic. Army physicians, ranking officers of the line, and high government officials quickly accepted the revolutionary scheme and began to set in motion

the machinery necessary for making it general. Fortunately for the cause, this second stage of its development came at about the time many thousands of our innocent youths were being hurried into the army. The white-slave business was thus suddenly flaunted before the disturbed minds of parents everywhere as the ugliest thing confronting their boys in the prospective military venture. A great cry went up to Washington, and a mighty and history-making movement was thus launched.

The white slaver and white slavery began to be herded and hounded unmercifully. An effort was made to establish a moral zone about nearly every army camp and to patrol this against the encroachments of liquor and scarlet women. None of us will claim that the effort was a full success, and yet none of us will deny its extreme helpfulness in driving out the enemies opposed. The Kansas legislature, for example, provided a "farm" for scarlet women and as fast as these were caught hanging about the army camps within the state they were hurried off to this place of detention to remain during the period of the war. Many of their backers were fined and imprisoned.

It may be asserted without question that the sexual health and the sexual morality of the young men in our great American army camps became a conspicuous example to the country at large and to the entire world. It was not only so far above what is considered the normal white slave situation in our larger cities that the officials of many of these were shamed into making a radical improvement therein; but it was

also a startling example to our allies when our clean troops arrived over-seas. And there followed in Europe a most significant and far-reaching attempt to drive back the entire disgusting army of white slavery.

BACK TO FIRST PRINCIPLES

The white slave business may be driven back and temporarily defeated, but little permanent progress will be made against it until we get down to a bedrock foundation for a beginning point. So long as we permit boys everywhere to talk white slavery in their common intercourse with one another they will become slowly obsessed with the idea of its necessity for themselves as individuals and for the masses. So long as we admit a dual standard of morality for the two sexes, blaming or punishing girls and not boys for sexual wrong, accepting a "wild oats" period as normal for the latter and not for the former—to this extent we shall continue to bring up succeeding generations of men who at best believe in white slavery as a necessary evil.

Wrong thinking is the primary cause of all wrong, and right thinking is the only natural corrective. We have lived under a false philosophy of the relations of the sexes and have thus perpetuated an ugly and unnatural situation. We may blast away with our big guns and our little ones in a campaign to drive out the traditional sex evil, and always get encouraging but temporary results. While the big fundamental problem of creating a new social philosophy remains practically untouched our progress will amount to lit-

tle. There could be rendered a most important service to the future of society therefore, if a group of experts should set themselves to the task of planning a program of right relations of the two sexes to each other during the period of growth and education.

"There is nothing good or bad but thinking makes it so" is an apt phrase here if we understand the word "makes" to mean "creates." So we must strive to create a new sex conscience through the instrumentality of a safe-guarded and well directed sex consciousness during the years of character development. How is a pre-adolescent boy to regard girls? How is a youth to regard the young women of his age? How are common men to regard common women wherever they are met or mingled with? The foregoing are mighty questions as related to the training of the individual in matters of sex and as related to human welfare at large.

WOMAN AND PROGRESS

It is interesting to notice that the nations which have subjected women as the pawn and plaything of man were, as a rule, arrayed on the side of the superman in the recent struggle. It is interesting also to observe the significant and epoch-making fact of the advancing status of the women of the so called Allied nations since the beginning of the armistice. With women recognised as human beings and as entitled to all the privileges of human beings, a big start is made toward the solution of the point here at issue. The act of the President of the United States twice appear-

ing before Congress with an earnest plea for full woman suffrage, and the act of the British people in nominating a dozen or more of their best women for places in Parliament—these events are unprecedented in the history of mankind. If such matters be carried to their logical conclusions it means in time that woman shall come into a position where she may defend her sex against inhuman treatment with the powerful instruments of the ballot and the law.

BOY TRAINING INVOLVED

The men who are clean in their sex life are those who were so trained—either intentionally or by accident—during boyhood. The men who are vile and filthy in such matters learned their evil ways during the same juvenile period. He that was then filthy will be filthy still. The future of society, therefore, in respect to the social evil is in the hands of the trainers of the young, especially the boys, for, except in a few abnormal cases, girls are never originally the aggressors in the sexual sin. A very simple course of training may be made most effective in directing the minds of boys toward sexual purity. Little space remains for discussion of the matter here, but a brief outline might be given as follows:

1. Safeguard both boys and girls during all times against the use of coarse and suggestive language—or stories to match—which inculcate the evil sex ideation.

2. Train adolescent young people always in co-educational institutions bringing them daily together

in open and free, yet chaperoned, associations. Thus fully accustom them to commingling in an atmosphere of purity and in relations which stimulate mutual self-respect and esteem.

3. Take over the love affairs of the young and direct these emotional interests as you would the other fundamental types of their schooling. Keep in mind here the ideal of a slowly approaching happy marriage and the sacred relations of husband and wife in family rearing.

4. Teach the youth to regard every normal girl or woman as a potential mother and as one whom Divine Wisdom has sent into the world to carry the beautiful treasury of inheritance on to a succeeding generation. Teach him to think of himself as a possible lover of every worthy young woman and as one who would fight to defend her virtue rather than conspire to destroy it.

5. Teach the adolescent girl how to safeguard her virtue, through right standards of conduct, and to think of herself as deserving the protection of every good man and as owing to society a clean and undefiled status of sexual health.

6. Teach the two together the fundamentals of their own natures and the right methods of safeguarding themselves against all forms of sexual pollution. There are certain definable situations where the temptation of adolescent young people may be strained to the breaking point.

WILL MEN REFORM

It has been found that men are slow and ineffective in reforming themselves once they have learned to patronise the red-light business. An enforced reform is almost the only practical procedure; to remove to a place where such patronage is impossible or to be deterred through physical restraint, such as the new army life has recently brought to men. It is encouraging and very suggestive as to the future solution of the sexual problem to hear many men testify as to the practicability of continence after a rule of restraint has held them for a while. Not a few men who were "rounders" during civil life at home have expressed surprise and satisfaction at the discovery of the abundant physical strength and poise which a term of abstinence in the army brought them.

Now, since those in charge of national affairs have made a sensational discovery of the far-reaching possibilities of enforced sexual decency in the ranks of the great army of fighters, is it not an opportune time to plan to hold the same general rule over the heads of a larger army of civilians? Government control of railroads, telegraph and telephone lines seems to promise to remain as an economic inheritance of the war. Why not government control of sexual re-direction as a social inheritance of the war?

XXI

The Individual and Altruism

Life tends to grow mean and selfish in case one continues long in the exclusive pursuit of his vocation or business, unless that life work chances to include an element of altruism. Life tends to grow narrow and eccentric in case one becomes a professional altruist. The exclusive business man scorns and sometimes almost despises the professional reformer. The missionary, long set apart in his exclusive altruism, mistrusts and pities the "indifferent" and "worldly" man of affairs, as he regards him. What is the trouble? Are both these classes in some degree wrong and misfits in a progressive social order? I believe they are

SOCIETY NEVER FIXED

The country will never be completely "saved." The world will never be entirely "safe for democracy." The sinners will never all be brought into the fold. The millennium will never completely arrive. The greatest law of the universe is not anything fixed or perfect; it is change. The theory of an eternal "flux and flow" of this is manifest everywhere and the universe itself is just as much in the making to-day as it was a million years ago. Man is still in the making, the

individual is always changing—expanding or contracting in his personality, living or slowly dying—and nothing is ever finished or fixed in its place.

Who desires perfection? What do we want with a thing which does not move, or grow, or expand, or continue to need a readjustment? Who desires to sit all the time with a harp in his hand, a crown on his head and eternally singing hallelujahs? Monotony, lack of change—even in case we possess the supposedly dearest treasure ever sought—this becomes the stalest, dullest thing imaginable.

It is not meant here to blame the professional reformer in a personal way. The desire is rather to praise him for his unselfish devotion and his intrinsic goodness. But it is our purpose here to contend that his relation to society at large as presently organised is an anomaly, and his life as judged by that same society, an obsession. His disadvantage is tremendous and his effort is necessarily a tragedy. Some of us believe indeed that the reformer is more nearly right than the remainder of the world, but both he and the others cannot be right.

It is not our purpose here to condemn the man who "attends strictly to his own business and lets other people attend to theirs," who lives what we call a decent, honest life—taking care of his family, paying his taxes and voting at election whenever his interests are involved. As things are now rated he may be entitled to the grade of "good citizen."

ALL TO BE REFORMERS

But the theory here to be advanced is that every normal person should be in some sense a reformer, both of society and of himself. He should regard himself as needed to help the world grow, to help society get back on its feet after a crisis like war, to help the state get its purposes through, to help the local community brace up and clean up, to re-examine himself frequently for the indication of a necessary reform of his own character.

In a very practical sense we all belong to one another, we need one another's examples and standards as patterns for our own self-direction. The man at my side who becomes course and debauched weakens me, the man who fails in his business disheartens me, while those of the opposite character add strength to my own. The man who comes to me as a professional reformer is likely to presume too much upon my weakness and neglect and otherwise underrate me. I immediately feel myself putting up a guard against him or shrinking from him. If he has another business than reform, however, and is doing his altruistic work as an important incident of his life, I am more inclined to listen to his plea and perhaps join him.

A compromise between the professional reformer and the exclusive business man is the urgent need of society as it moves to-day. We should then have a hundred times more reformers and business would suffer not a whit. The powerful stimulus for general reform and for society to become one hundred per cent. reformers, as occasioned by the war, gave us an

example of the practice which we might well desire to see perpetuated. Every one giving, boosting, denying himself some pleasure or privilege, consciously attending part time to the common good—that is the new rule of individual procedure which would become cumulative in its efforts and would advance the cause of human welfare immeasurably as compared with old methods.

CAN WE HOLD THE POINT?

Shall we be able to profit by the experience of all boosting together during the war? Or, is business to go back to its mean, selfish basis while the further advancement of society is to be left again to the few professional reformers? Just here is to be a test of the permanent strength of the American nation. With all spending part time in the field avocationally as helpers and backers of the common good, with thousands offering suggestions and schemes for the accomplishment of some worthy purpose, we should continue to evolve a consensus of opinion and a unity of action that would amount to a tremendous force in bringing about reform.

The progress of America in the world war was in some respects the marvel of human history. And, why? Simply because tens of thousands, not merely the few, went into the stimulating game of finding out a better way to accomplish the several separate and larger divisions of the work. Ideas, ideas! From every quarter they came. Men and women by the thousands contributed until the head workers found it necessary to appoint committees of experts to go over

the proffered plans for every attempted task and single out the practical ideas and suggestions. The brainiest general manager and the humblest shopworker, with all classes between, got into the game eagerly and did a worthy part. Nobody in particular won the war, so far as America was concerned. The glory belongs to the millions of "reformers," "missionary workers," "avocational altruists," who did a mighty team work together. There were hundreds of instances wherein obscure individuals contributed a device, an idea or an invention which proved highly valuable. There were many other instances where the method or the instrument finally decided upon was a very composite affair, embodying the thought of many.

Now, all the foregoing explanation of how we did our conspicuous part in winning the war amounts to saying that we were drawn into the task with such enthusiasm that we acquired a habit of altruism. We all for the time became missionaries, backing our soldier boys on their quest of the heart of humanity. And very significant also is the fact that our altruism was necessarily bound up with our egoism. "Business as usual" was the watchword, but business partly for the sake of our own gain and partly for the sake of the nation's mission.

A NEW AMERICANISM

There is a so called American Missionary Society. All praise to its efforts and all glory to its accomplishments. But it is not big and general as it should be. There would soon develop a conspicuous turn in the

course of human progress if the American people should all unite in a permanent world-wide mission as urged in a former chapter. We should scarcely miss one hundred million dollars per annum or one dollar per capita. This amount devoted to the equipment and support of a general crusade of missionary assistance would prove a tremendous blessing both to the givers and to the beneficiaries. The effort would include a propaganda of health, sanitation, general schooling for all children, moral and spiritual well being, improved methods of industry and thrift. Perhaps the best approximation of this idea is our altruistic programme in the Philippines, where we seem to have no motive other than to set the benighted inhabitants upon their feet, and finally to make them a happy, independent and self-sustaining people.

If the American people will sign a heavy indemnity bond not to exploit the people of Mexico or their natural resources and to observe the strictest non-interference with their state or church—if we should proceed with a large and bountiful scheme of uplift and general enlightenment in Mexico—that prostrated country could be set on its feet in a decade or so and made to prosper in all things material and spiritual as never before dreamed of by its ignorant inhabitants. Nothing to sell, nothing to trade, nothing to gain—this should be the motto of Big Brother America while he goes into Mexico with his missionary movement.

Imagine an American Red Cross centre in every city in Mexico, with its corps of nurses, despensers, teachers and demonstrators of all that is best known upon the subject of health and sanitation. Imagine a mis-

sionary school in every local centre of that country, with a full equipment for free instruction of the head, hand and heart of all children whose parents could be induced to send them. Imagine a school of American experts in agriculture and soil treatment demonstrating to the natives there how to produce the best crops and animals and how to make the most profitable use of the same. This service could be likewise adapted to the mining and manufacturing industries, and should carry with it a full guarantee of the non-exploitation of the wealth of the country by foreign capital.

BACK TO THE INDIVIDUAL

Now, our motive in seeking an outlet for an enlarged and continuous programme of missionary effort for the American people as a whole is partly to illustrate the best possible motive for individual altruism. If such a purpose can be kept before the public and its policies constantly re-directed by their discussions and managed by their appointed committees, then we shall find it comparatively easy to keep ourselves all the while in a missionary mood, as proved to be the case during the war.

But all this consideration of individual altruism most certainly leads us back to the problem of training the young and to the task of inculcating the missionary spirit along with the general programme of exercises in the schools. Hitherto we have contended for a course of instruction in civics, loyalty and patriotism. Now, why not add the point of altruistic service? A

careful examination of the standard course of study written for the public schools shows an over amount of instruction in getting and practically no instruction in giving. This course as now managed is well calculated to deprive the child of whatever natural impulse of altruism he may possess and to harden his heart against service and missionary work.

The contest idea, the thought of competition still dominates the method and the sentiment of the school. Indeed, here is another of our national obsessions: the theory that the school is primarily an institution for training the individual to win over others who are supposed to become his future competitors. Study hard, get ahead, be prepared to defeat your competitors; only the strong can win while the many weak ones must fall out; defeat your opponents and win in this game or else fall back to the ignominy of common labour—such is the discouraging obsession into which the typical American system has fallen, the university, the elementary and the secondary schools all inclusive.

EVERY CHILD A MISSIONARY

Every child could and should be trained from the first in the true missionary spirit. He should be taught to struggle; yes, but to overcome his weaker self and not some other child at his side. He should be taught to win honours; yes, but the honour should be that of service performed at some place of human need. He should be taught success; yes, but a form

of success which would bear the test of some kind of altruism.

No child should be given a grade or promotion in the school until he is ready for some kind of missionary service to society, and until he is conscious of his missionary relation thereto, to give a certain part of his time, his talent, his handwork, his invention, his ideas, his genius, his anything worth contributing—this should be the test and it should be elastic enough to allow for individuality. And, finally, when the child quits the formal school for his vocation, there should be made a careful test of both his disposition and his trained ability to render something back to the society which has expended so much to produce him. Here is the question to put to him: Explain in detail how you propose to render through life an unselfish, unpaid service to society. Thus instead of teaching children in the school how to defeat and hinder one another, we should be instructing them as to methods whereby they might join their efforts with all others in a contribution to the common good. All this would naturally strengthen the individual for earning a competence and for sustaining himself in the world of business enterprise.

XXII

Another Great Struggle Coming

"He was not one of your story-book heroes who calls for his mother or sweetheart when at the point of death. He just puffed away at his cigarette, cursed the boche till his voice faded into a whisper and quietly went west."—From a soldier's letter reporting the death of a comrade.

This twentieth century has already seen the greatest physical struggle in the history of mankind to date and it is destined to witness the greatest moral struggle ever known. The coming conflict will slowly gain headway during the next decade here in America and will ultimately spread around the world. The ordinary boy, and perhaps the ordinary girl, will be the prize allotted to the winner, as its issue will determine who is to control the destiny of the young, the seductive nicotine or the sympathetic parents and teachers.

THE POINT AT ISSUE

It is yet difficult for even those most concerned about the future of the individual and of the race to understand precisely what has happened during this present century to render nicotine a new and distinctive problem in the life of society. It is this: the introduction

of tobacco as a factor in the character-building of boys and youths. Less than a generation ago, the tobacco habit was confined to men and as a rule it was not begun till the years of maturity had been reached. The boy who smoked was a rare individual and marked as something of a delinquent or a degenerate. But today, literally millions of boys ranging from age seven upward, are thorough-going victims of the cigarette. The recent war period probably doubled this army of regular juvenile smokers. And while the insidious nicotine poison stunts the physique of boys, weakens their morals, impairs their intellect and lowers their general efficiency, it strikes even a greater blow at the spiritual instinct. The smoking of tobacco during the character-forming period of the individual life is not only the greatest menace to our spiritual welfare today but it threatens to take the place as a substitute for religion.

Indeed, on a vast and unprecedented scale the tobacco interests are conducting a world-wide campaign for the enslavement of boys and youths to the subtle effects of nicotine. It has been found that the younger the boy when he begins to smoke the heavier he will use the narcotic and the larger will be his lifetime contribution to the tobacco business. Also, once he is thoroughly habituated to the practice of smoking the chances that he will continue are more than nine to one.

As yet the church and religious workers are not awake to the dreadful opposition which nicotine is about to assert boldly against the sound principles of religion. The awakening may come too late. And

while it might seem that the war has aroused a new religious spirit among men the hopeful situation will doubtless lapse into a sort of pipe-dream. However, the purpose here is not to contend that tobacco-using and Christianity are incompatible but rather to try to show that early tobacco using is a sinister influence in the life of our youth to-day in that it cuts off their prospect of sane and wholesome religious practice.

But in order to get at the purpose as stated above we must proceed in a rather roundabout way.

As we view the individual man and the masses in their inter-relations we observe the most critical period of the former as being that of the emotional storm which surges through his being during the years following adolescence. The first phase is that of the social instinct as it seeks an outlet through experience with the crowd, and therefore sanction of the public mind; and the second is the religious instinct, which seeks a favourable relation with what is conceived to be the Divine Mind. Now, we cannot hope to set the individual squarely on his feet as a helper of society till we have assisted him through this second period of emotional struggle.

THE GENERAL IDEA RECALLED

Let us not forget that we are attempting in the course of these discussions to present a new and more comprehensive theory for the training of the individual than is common for the makers of the ordinary curricula. Our plan embodies, first, the idea that the individual must realize through his own trial-and-

error experiences the larger elements of the racial inheritance within him; second, the idea that the course of training must be headed all the time toward a participation in the experiments with new modes of self-direction and self-improvement in which the race at large is engaged; and, third, the idea that vocational occupation or economic success is not properly regarded as an end in education but merely a happy incident or by-product thereof.

THE EMOTIONAL UNREST

Nowhere under heaven is there to be found a more superb specimen of God's handiwork than a completely developed man—unless it be his feminine counterpart —a man in full bloom and vigour of life, blessed with the development of all his best physical and spiritual powers, and capable of directing his own career in accordance with a system of well chosen ideals. But such a man is not necessarily a scholar, a scientist or a rare expert of any class or kind. He is only one of the millions of common-born who has realised himself with relative completeness. But at certain points in the life history of every such man there is a large amount of struggle which is initiated by an emotional unrest or a painful dissatisfaction with conditions as they then are. In an attempt to throw off extreme embarrassments, or what appear to be intolerable restraints, the youth normally struggles out upon higher ground.

Wherefore, adolescence is the great storm period of the individual life. A new, keen sensitiveness to the

presence of others marks its beginning. Fear of failure, of criticism, of being irregular or off colour in social standards, now disturbs the inner consciousness of the youth and brings him much dissatisfaction with himself. As a result of this secret pain he begins a long series of determined responses or an emotional struggle to appear more worthy in the eyes of the society around him. The far-reaching significance of this love-dream period we have discussed previously.

THE CRY OF RELIGION

It is the second aspect of the emotional unrest of adolescence—the religious phase—which we shall now consider. At about the middle of the so-called teen years the typical youth becomes emotionally disturbed about his religion and the salvation of his soul, and is ready for what we call conversion to an active faith. Just as during his epoch of social sensitiveness he was disturbed again and again with the secret questioning, "Who are all these persons watching me, and how can I become pleasing to them?" his new self-inquiry now becomes, "Who is this All-Seeing One looking into the depths of my soul for a sign of my belief in Him?" In short, "What shall I do to be saved?" is a universal cry which calls despairingly out of the depth of the normal adolescent nature everywhere. At first, this sudden sense of the disapproval of the Divine Mind is a matter of deep pain and soul anguish. Evidently the intense dissatisfaction here inflicted on youth is meant to initiate a series of determined efforts to "get right with God," as we say, and finally to live in His service.

The vital question here arising is this: How can we provide that the youth suddenly struck with the fear of God be served with the instrumentalities for relieving him from the pain of God's disfavour? We cheat him out of a vital section of self-directive experience by the use of the dopes, drink and other forms of dissipation, as before stated.

A FALSE SENSE OF PEACE

Anything which gives the youth a false sense of peace at this time of emotional struggle, stops his effort and shuts off his possible schooling. When conscience speaks, go seek the answer. When there is a lost sense of self-respect, strive to make amends. When there is a conviction that God is displeased at your conduct, seek peace with Him—thus working out your own salvation with fear and trembling. Or, should we put the troubled conscience to sleep with various dopes, drinks and other forms of dissipation, till it cries out no more? We believe the former course to be the correct one and the only one which will guarantee at length a big, wholesome personality. But society to-day is following the latter course. It is defeating certain of its own best purposes and those of the individual as well by shutting off the normal struggle of youth to free himself.

RELIGION AS A GROWTH

In its outward forms religion is a sane and helpful system of behaviour acquired by the practice of the

individual. Under a normal course of procedure it begins with the crude fear and mystery of youth and slowly develops into a complex set of happy and sympathetic relations both to God and man. The church has suffered long under the obsession that religion suddenly strikes the individual with a conviction of his sin and that he is then and there born again and enters the kingdom of the accepted of God. The old idea carried with it the dogma that at this time the convert accepted certain conditions of faith or belief and that he was then and there "saved."

But as analysed by the psychologic study now acceptable to the modern religious teachers the new convert, though stirred deeply by a conviction of his sins, is not saved but has only manifested a start toward salvation. To be saved he must begin to act on his new faith and must go on from that point to a continuous discovery of the truth of religion as best related to his own life.

There is no use questioning the fact that in case of the youth one cigarette inhaled for a minute or two will give a feeling of rest and security, of freedom from trouble or anxiety. It will temporarily put aside his sense of unworthiness, his thought of the serious consequences of failure and will give everything relative to the duty at hand a roseate hue. But the cigarette, as it affects youth, does not actually remove trouble or danger or responsibility; it simply causes these to disappear. It therefore quiets the ambition and takes away the desire to strive to improve conditions which are fundamentally bad.

To the youth, therefore, smoking seems like an easy

and inexpensive short cut to the end of his troubles, and he is quick to take advantage of it. At his time of immature judgment, to win his point in the easiest way appears to be a common rule of progress. Get your advantage in the easiest way possible. Get your lessons without study if you can. Get your money without earning it through serious effort. All these get-there-quick methods are to him, for the time being, very sensible mottoes. Finally, he reasons, you can drive away your troubles with a penny cigarette. Why pay more for an antidote?

TAKE THE JUVENILE CENSUS

Those who are interested in the cigarette as related to the religion of youth and as a factor in the future of the church are asked to make a quiet investigation of the matter and thus to satisfy themselves on the position here outlined. Let them count the cigarette-smoking boys in any Sunday School and find, as they will, few if any of this class present who have not been compelled to attend by some strong home influence. They will find relatively few of this compulsory class, for such boys soon break away from home authority.

Let the investigator now turn to the adolescent department of the Sunday School and of the other church societies and discover how few cigarette smokers there are regularly in attendance and how seldom one of these takes an active part in the religious service. All this applies especially to the Protestant churches.

Almost without exception the young cigarettist

scoffs at the religion of his non-smoking associates. He regards it as a trivial matter and is fully satisfied that he has something more appropriate for a manly appearance in society. If he is found at the young peoples' religious meeting at all usually it is because he has been drawn there by the presence of some young woman. And his influence upon the girl of his choice is very much in the direction away from the church, with the dance, the theatre or some place of social pastime as a substitute.

CHRIST OR THE CIGARETTE

With the ordinary Christian churches and the religious bodies allied thereto, in so far as they try to deal constructively with the youth of the land, the issue has now got to be met. It will be Christ or the cigarette but it will not be both. No youth can serve at once these two masters. They are Christ and anti-Christ. The fine sense of need of the Christ in one's life and the appropriate feeling of reverence and humility are transformed into a jest by the influence of the poison on the nerves and in the brain.

Through the habit of smoking the normal inner unrest which would initiate strife and development being repeatedly put to rest, the victim finally settles down to nothing better than an intellectual regard for religion and he becomes an apologist for the church. He is never able to appreciate the meaning of real religion and real heart service because of having been denied these things during the period of character development. Thus the church has lost permanently his much

needed sympathy and help and the community has lost his hearty co-operation in the majority of its best purposes in behalf of the young.

THE PROBLEM SUMMARISED

There will be no attempt here even to outline the long and depressing array of evidence to show the extreme damage of the cigarette to the physical, moral and intellectual aspects of juvenile life. The one issue here presented is enough to give us most serious reflections as to the future of our youths and the spiritual welfare of society. We may preach and argue and resolve to the extreme limit as to forms of combating the cigarette habit among youths. But there is only one effectual way to deal with this monster evil and that is to apply the psychology of publicity and propaganda in practically the same manner as used by the tobacco interests in building up their business. To fight an enemy successfully you are often compelled to use his weapons. For the time being the battle against the cigarette is lost. Anti-Christ is in possession of the best weapons, the most munitions, and is holding all the front-line trenches. When will the host arise to march forward and battle the nicotine superman to his death?

XXIII

Psychology and Human Betterment

As an instrument for general education, for self-direction, for success in practical business, and for social betterment, psychology stands in a class to itself. If we assume that our greatest hope of the self-government and the self-improvement of nations is to be grounded on Common Man's knowledge of himself, then we must admit at once that a universal study of the psychology of human behaviour is the best immediate step toward that cherished end.

HOW THE MIND GROWS

I watched a cooing infant feebly attempting to thrust a rubber rattle into its tiny mouth. I watched a romping three-year-old trying awkwardly to spin his older brother's top. I watched a little girl fumbling in a first effort to sew up a garment for her dolly. I watched a big-footed scout eagerly hurrying off to the woods for a hike. I watched a bashful youth suffering from alternate palpitation and cold perspiration while the girl he secretly loved was walking by. I watched a candidate suddenly grown affable and cordial after his nomination for the assembly. I watched a fortune-wheel trickster smoothly playing up the win-

ners and hurrying the losers quietly away. I watched the passing throngs upon the streets of the great city and saw in every face and every manner some sign of the thought and action which had gone on before and given meaning to the present conduct.

So the rhythm of human events swings on. To the child, the world is filled with things—just things, to get, to have, to use. To the boy, it is deeds. The rough and heroic accomplishments of men and other creatures absorb the entire attention. But to the youth, the world is filled with people—men and women, young and old, with thoughts and feelings and a thousand moods. If we could only bring in every fifteen-year-old at the time of his new social awakening, and conduct him through a systematic study of the psychology of the behaviour of every human class and temperament—the salvation of the race would certainly be accelerated. Also the youth thus guided would be led into an endless enticing quest of the intricacies of this grand old nature of ours.

ARE WE STAR-GAZERS STILL?

The most ancient philosophers of which we have record appear to have been little concerned about man and his career on the earth. They peered far off into the starry firmament and asked themselves endless questions which man has never yet been able to answer. Thus it is, too, with the common individual to-day. He is extremely slow at self-discovery. When as a walking child he first beholds the image of himself in a mirror it is thought to be the form of another child.

If left alone to stumble and find his way through the world as best he can he may go on through all the stages of life and to the brink of the grave still gazing wonderingly at the stars but questioning his own nature almost not at all.

Wherefore, it is our purpose now to insist that psychology is the greatest instrumentality of self-revelation which man has ever discovered. It is the key to his individual success, to his collective progress and to a door that will open the way toward a status far higher than he has ever before reached during his earthly existence.

At the time of the settlement of America illiteracy was the accepted rule of the masses, while literacy was regarded as the special instrument of the few who might preach or teach. The school as we have it now is a sort of accidental offspring of the church. New converts needed to be able to understand and defend the scriptures. Hence they were taught to read. It is difficult for us to realise the slow and painful road over which the human mind had to travel before the peoples of the world finally accepted the idea of the necessity and the practicability of universal elementary schooling.

PSYCHOLOGIC AWAKENING

Psychology has been travelling over the same tedious course as universal education. This young branch of study was for considerable time a division of metaphysics, a form of speculation about the mind and the soul. But a short generation ago the masterful William James explained to the world in an epoch-making

work how man might systematically study his own mind and apply this knowledge to the practical affairs of life. Even then this charming new subject of study failed to find its way on to the full attention of the masses. Finally, however, it reached the point of being regarded as a necessary discipline of the teacher and as something of a convenience for the minister of the gospel.

Come to examine the matter, it is strange that we should accept of a psychology of teaching and not a psychology of merchandising; that we should accept a psychology of preaching and not a psychology of plowing; that we should finally accept a psychology of play but not a psychology of work, a psychology of advertising and not a psychology of buying. And yet there is a most practical, a most valuable psychology of any and all these lines of human endeavour.

Psychology is the instrument best suited to fill up the common life of man anywhere he may be at work with a constant flow of rich and interesting ideas. Life is made up chiefly of thought and sentiment. The life more abundant, under analysis, proves to be chiefly a matter of a happy, radiant, stimulating flow of ideas about oneself and the relations of his effort to the duties which lie before him. The man who can think of himself in the largest number of happy relations to his work is the one who enjoys the fullest sense of power and supremacy. The study of psychology is best suited to yield him such a large fund of spiritual wealth.

WHAT OF THE "THREE R'S?"

Of the traditional "three R's" reading is far the most in common use, writing is perhaps less in demand than ever before, on account of the many new instruments for personal communication. It may go out of use entirely and a personal radiograph take the place. Arithmetic is becoming slowly obsolete, as machines are introduced to do our calculating. Probably a small device which can be concealed in the pocket will do all the necessary figuring for the future man of affairs.

NEW DEMANDS FOR PSYCHOLOGY

But the study of human behaviour was never so much in demand. For the domestic helper to know how to think out in advance every stroke of her day's work may mean a saving of fifty per cent. of the effort. For the iron-worker to understand the intricacies of applying his mind to every movement of his muscle may increase the product of his work four-fold and at the same time cut his fatigue in half. For the merchant's clerk to know how to watch the reactions of all classes of purchasers and to classify the same may be a guarantee of his rapid promotion. For the farmer to know intimately the various types of rural opinion and prejudice may enable him to round up his home community and lead the people all into a delightful social fellowship. For a newsboy to know how to cry his wares on a busy street corner so as quickly to get the attention of all classes of people

may mean a source of supply for a hungry household at home and a definite step toward a more lucrative business. For a general to know how to select his under-officers and how to appeal to his men may prove to be the chief secret of a mighty victory over the enemy. "What do you fear? You have Cæsar with you." So calling to his men the great Roman general was enabled to drive his hordes on to the death struggle. For the great head of the nation to know intimately the laws of human behaviour under pressure of hatred and battle may mean that he will finally rank in history as the one who was able to point a way out of a madness into which all the powerful nations of the world had deteriorated.

THE FIRST LAW OF SUCCESS

So, the first law of success in any business or trade or pastime is to know the psychology of human behaviour. Such knowledge enables us not only to judge as to the present conduct of others, but also to estimate something of their past and to predict something of their future. We should and can know one another through and through. We can quickly and easily take a rough measure of one another's personalities. We can become so well informed as to the common and uncommon types of human conduct as to be deceived by very few, misled by practically none and yet inspired by all.

A certain man owned a grocery store. He stood near the front door and met the patrons, shaking hands, cajoling, palavering and mixing in generally as

a good fellow while his clerks systematically cheated the customer with short weights and spoiled goods. In six months the store was deserted. The psychologist would have known better and not tried to fool the common people thus. Another grocer used similar methods of good-fellowship with his customers, except that his clerks made every transaction reflect the apparent honesty and faithfulness of the proprietor. Six years later the business was still going and bigger than ever.

Thus a thousand instances could be given, covering every phase of human intercourse to show the significance of psychology as an instrument of success and happiness. We can learn to read one another's thoughts in outline, and to discern one another's motives by means of an intimate knowledge of the workings of the mind of the common individual as his ideas fall into their discoverable channels of classification. We can enjoy the helpful check upon our temptation to treat others unfairly when we know that they too understand the activities of the mind and are likely to catch us in our wrong. We can enjoy the charming experience of watching the ordinary infantile mind slowly unfold as a correlate of the child's conduct till the personality assumes the complexity of the adult. What a wonderful piece of work is man, indeed, if we understand how to witness the magical operations of his growing mind!

THE SIN OF EXPLOITATION

"Man's inhumanity to man makes countless thousands mourn," says the Scottish bard. But why, and

how? In practically all such cases it is merely a matter of the exploitation of the masses ignorant of the laws of their own natures by the classes who know these laws and know how to use them to their exclusive advantage. What was the false idea of the superman so recently exploded at a mighty cost other than a foolish theory as to human nature and human behaviour? Could the masses of inhabitants of the warring nations have known how the consciousness grows definitely out of one's experience; could they have been taught from the first how to watch the relationship between thought and conduct; could they have been roughly informed as how to "take the measure" of the one who would lead them to their destruction—then the war should never have been started. Judgment, reflection, an intelligent estimate of the possible outcome of such a cruel venture would have checked the beastly ambitions of the war lords.

IS THERE A LIGHT AHEAD?

So long as the great Common Man remains in superstitious ignorance of the workings of his own mind and that of others, I do not see much light ahead for human society. A few designing ones will continue to spring up here and there to exploit the unknowing, kings or no kings. There is little in a name. Just now there is in session over the waters a company of psychologists engaged in a peace conference. Their appalling task is to determine what to do with millions of human beings who know so little about the management of themselves. What to do with them?

Save the mark! The fact that the peace delegates are all warm with a desire to deal sympathetically with the masses in the back areas means a most generous settlement. But the peace parley at which sit delegates other than those duly chosen by the people concerned is wrong in principle, and historically it has many times meant the beginning of worse bloodshed for the future generations.

How can we do it? Who will make a course of training that will at least rank the study of human conduct in a practical way along with study of the old standard elementary school branches? Who will explain how we may teach the child to watch himself do things and to watch others do things? Who will explain how we may teach men and women to watch one another in their common vocational and avocational activities? Who will explain how to teach all to watch the people as they move in groups and crowds and thus to discern the rules whereby they act? Who will teach us all how to observe psychologically the course of human events so that we may become intelligent participants in the world's progress?

XXIV

Bringing Up the Next Generation

"Invest your money in the next generation; this one is lost," declared a lecturer recently who was addressing a large religious gathering. His message was that of the extreme pessimist. But if we may be permitted to paraphrase the statement somewhat, it may prove more acceptable. "Invest your money in the next generation and thus be assured of five-fold greater returns."

"If you ever wish to go in for philanthropy, if you ever wish to be of any use in the world, do something for the little children. If you ever yearn to be truly wise, study children. We can dress the sore, bandage the wound, imprison the criminal, heal the sick and bury the dead; but there is always a chance that we can save the child. If the great army of philanthropists ever exterminates sin and pestilence—ever works out the race salvation—it will be because a little child has led them," said David Starr Jordan.

REFORM SLOW AND DIFFICULT

The most persistent thing in all the familiar world of spirit is habit. The most unyielding force derived from the inherent dispositions of an ordinary man is

his whole character. While with the child the very law of life is change, with the mature adult permanence of character is the great law. Then, why do we spend so much time and effort trying to reform adults? Why not expend the energy in preventing the young from taking up the ways which are deplored in the conduct of the adult? It is partly an impatient and unreasonable desire to get quick results, partly a selfish desire to win money or fame or prestige through a propaganda of reform, and partly an honest overestimate of what can be done to change grown men. The third point of view is usually characteristic of the younger class of reformers and of those who are new at the game. But as the effort continues practically every worker grows increasingly pessimistic about adult reform on any considerable scale. A few even give up in despair.

The one thing which tends to cheer and brighten the long-term worker for human welfare is the marked possibilities of juvenile reform and the preventive measures which may be brought into use.

PLANNING A CAMPAIGN

A whole-life plan for training the young has never yet been attempted on a large scale. The school has been provided for doing its part very well within the class-room. It has long been understood that the home should be held responsible for a major part of the training of the coming generation, but no far-reaching or systematic measure has yet been perfected for getting this valuable work done. The church also

is looked to for its share of child instruction and discipline; but its possibilities of contributing a vital part in training the young for common life and citizenship have never been carefully planned or outlined.

And, as previously explained, the community is not yet awake to its responsibilities to the young. Much less has it provided a method for its significant part in mothering the children.

We have recently done our part in winning a great war to make the world safe for democracy. But the democracy is somewhat like the rainbow: it seems to recede as we advance. But just as the function of the rainbow is to be admired and sought and never caught, so with a perfect democracy. It is a beautiful ideal ever to advance toward but never to reach. The possibilities of an ever-growing and improving democracy are most promising to-day when we turn our thought to the infantile and juvenile population. With the aid of the new psychology with which first to make an inquiry into the changing moods and dispositions of the growing child; and, second, to direct these changes, the outlook seems most cheering.

THE NEXT GREAT STEP

We already know enough about the nature of the common child to supply us for a long time to come with a working basis for his direction and improvement. Our point of greatest lack is a method of procedure. While the makers of the school curricula are very well agreed as to what constitutes a vital course within the class-room the after-school at large

is yet without a definite outline of method or a co-operative plan of any sort. Here it is every one for himself. The air is full of schemes and the field is full of isolated organisations intended to help the after-school situation so vital to future society, but there is no centralised effort or team work.

The next significant step in social progress, therefore, is a programme broad and comprehensive enough to make allowance for the after-school direction of all the children of all the people and in all parts of the community. And, fortunately, we are now fairly well prepared to offer such a scheme of work. Information drawn from hundreds of communities and experiments and demonstrations conducted in as many more, have brought out a fund of first-hand knowledge. In the case of something like one hundred twenty-five urban and rural communities where the juvenile effort was best organised the first significant movement was in the direction of centralised and co-operative effort.

THE DEADLOCKED SITUATION

For long years preceding the great war, Germany and France were so deadlocked in an endeavour each to hold the other off with bristling war preparations that mountains of wealth and untold progress in other more fundamental affairs were forced into the base purpose. As we are convinced, Germany was the aggressor in this matter, but France was compelled to keep pace with her fortifications in order to prevent withering away under the Prussian menace. So, along scores of miles of the army trenches during the middle

years of the war, for months at a time, the two opposing forces expended all their vast resources simply holding each other at bay.

On a small scale this stalemate situation is being enacted in thousands of places throughout the American commonwealth. Churches are holding against churches, business men's clubs against other business men's clubs, reform associations against reform associations, and even juvenile welfare societies against others of their class. Indeed, the large amount of this deadlocking opposition to be found in urban and rural communities is the most baffling and disheartening situation confronting every class of welfare promoter in the field to-day. Many relatively well-managed movements have been launched on a broad national platform only to go to pieces on the tough social snag which is here under condemnation.

During the past decade I have watched a half dozen or more of these big courageous programmes of uplift shattered by the deadlocking jealousies of the local forces expected to conduct the work as outlined. The Country-Life Movement, so ably launched by the late President Roosevelt and so well headed by Dr. E. H. Bailey, dwindled away chiefly because of the petty local, factional fights which developed everywhere in connection with the campaign. A certain high representative of one of the great American church societies worked most strenuously for a decade upon a campaign of church extension work, and then retired, sick and discouraged, with the significant exclamation, "The people of the local communities simply will not work together. Factional jealousies develop every-

where and prostrate the effort." Many other such testimonies could be given.

MEETING A DELICATE SITUATION

To bring together on a fair and generous basis of effort a lot of opposing factions is a task which most certainly calls for astute diplomacy. To solve this problem for all is to enable the world to take a long stride toward a higher civilisation and a more permanent peace and good-will among men. Just now the millions concerned are sitting back and watching in the distance the most momentous effort at conciliation of opposing factions ever known. To deal fairly and justly with all the nations concerned at the great peace conference assembled at Versailles and to make a programme upon which all will unite for the future well-being of the race seemed a task well-nigh beyond human conception. But at least the first great step toward that end is now in actual accomplishment.

But the same general problem awaits us in ten thousand communities to-day—a plan for such unity and co-operation of action as will draw all forces into a progressive movement for human betterment. Now, the one who would accomplish this proposed centralisation of effort on the part of a given community must first make a brief socialogical survey of the place. He must know "Who's who and why?" If his business is juvenile welfare he must ask for a full list of the local organisations and societies which have, or could have, anything to do with the direction of the young. These groups will fall into several classes, as, so-

cial, religious, educational, welfare, philanthropic, municipal, economic, commercial and political. The name and the active or recognised leader of each of these groups must first be obtained. Each of these heads may then be urged to appear at a general conference as representative of his order, or send some one to act in his stead.

During the course of his inquiry the advance agent of a proposed welfare organisation will test the situation carefully for factional friction and for the group or society apparently most generally acknowledged as having the best right to assume the leadership. Thus, while the invitation to participate in a central movement will be a strictly whosoever-will affair—and for that reason most appealing—the movement will very probably have to find a head within one of the co-ordinate groups.

PSYCHOLOGY OF LEADERSHIP

In the course of organising a new movement among any ordinary people the visiting promoter—for such he should be—will find the psychology of leadership a most delicate affair to handle. He must always test the whole situation carefully for the name of one around whom the largest number will rally. Other things being equal, it is very desirable to select this person from a list of those who stand in a class to themselves. For example, a city has several church heads, several presidents of clubs—all co-ordinate—and to choose one of these as the general leader is often a signal for the most bitter jealousy and opposi-

tion. However, the same place necessarily has only one mayor, one superintendent of schools, one head of federation of clubs, and so on. To have one of these appointed to head the new organisation is often the safest procedure.

A DEFINITE PURPOSE

The next important step in attempting to organise a home community for better child welfare and a better future for democracy is to draw up a clear outline of the work to be undertaken. Now is the time to avoid confusing details and to undertake a few important things rather than a large number. The people of the community must be enabled easily to keep a clear vision of the purposes as launched or their efforts will wane.

Therefore, what form should the proposed campaign assume—baby saving, child health and sanitation, new school conditions, vacation employment of the young, home-and-school gardening, street-and-alley safe-guards, better adolescent social affairs, and the like? Half a dozen divisional parts are enough into which to divide any constructive programme for juvenile improvement. Each of these should have its sub-committee responsible to the general committee, and each should occasionally report progress at a general meeting called for that purpose.

As explained in a chapter above, publicity is most important for any kind of progressive movement. The people must be kept closely in touch with the details of the effort to the end that they will continue to

reflect upon its purpose and to discuss its merits and possibilities. It is the thing which the common people are gossiping about on the street corners and in their chance meetings which "goes over" with commendable energy. The publicity agent for any important welfare movement should be selected with unusual care. He must be a person who can first visualise the movement but he must also have a sense for news. His task will then be that of writing terse and interesting news items for the press at home and at large, all intended for the good of the cause. It is necessary to urge here that these items must first have the merit of news, and second, the merit of propaganda material.

PATIENCE AND PROGRESS

Finally, if we can succeed with our programme of juvenile betterment and spread its purposes abroad into every corner of the land—especially into the much neglected after-school—we shall not necessarily worry about the welfare of the coming society, for that will tend to take care of itself. And then, if we can induce the nations abroad to believe as we do, that juvenile welfare is the first great fundamental step toward higher enlightenment, we shall have made tremendous advancement toward making the entire world safe for democracy.

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